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PULPIT ORATORY

IN

THE TIME OF JAMES THE FIRST.

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THE TIME OF JAMES THE FIRST,

CONSIDERED,

AND PRINCIPALLY ILLUSTRATED BY

ORIGINAL EXAMPLES,

A. D. 1620–21–22.

BY

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PREFACE.

CHURCH literature has peculiar claims upon the attention of the contemplative world, and in no department more than that which takes its origin from the "Chair of Truth." It may not be too much to say that such claims have been amply satisfied in the province alluded to; and in support of this assertion, it is only necessary to refer to the multifarious sermons of eminent divines of all nations within the pale of Christianity, which have been submitted to the public in a printed form; still so highly interesting and important is the subject of discussion, that eloquence itself cannot be exhausted in the exposition of the sublime tenets of the gospel; so long, therefore, as it continues to afford food for eloquence, so long the products of that eloquence will continue to interest and instruct.

In so far, however, as the present publication is concerned, it may be urged that whatever relates to the early literature of the Church of England, bears a degree of interest which can *only* be adequately appreciated by those who are strenuously attached to its principles, and in that case, the following pages might furnish matter for contemplation to a comparatively exclusive circle; but it is presumed that, in an age when every branch of literature receives most extensive, indeed almost general attention, there are many who, from motives of curiosity, or the more laudable thirst for inquiry into the origin and progress of great institutions, may experience an inducement to peruse them. Happily, the gangrene of bigotry and the splenetic prejudices of party faction no longer oppose the efforts of those who endeavour to cater for the prevailing desire for information, nor do they attempt to paralyze the inclinations of such as are willing to avail themselves of the opportunity thus presented to them, and therefore every subject is received with interest, great in proportion to the zeal which animates

the reader with whose opinion it tallies, and in an honest spirit of candour on the part of those to whom its general tenets are repugnant — saving always and excepting that *monstrum horrendum*, the subject of politics; which, so long as its discussions continue to agitate the conflicting interests of mankind, (and their termination is confessedly indefinite,) will, it is to be feared, always remain an edge-tool of the keenest, but not *best* temper, to the destruction of social intercourse, and, too frequently, the subversion of domestic peace and happiness.

Under an impression that no department of literature is now exclusively adapted for particular classes of readers, the editor has been led to believe that the following attempt to illustrate an interesting period in the history of the Reformed Church, by the production of documents written and preached at the time, and to which our ancestors listened, will be received with more general attention than its title would at first sight lead us to warrant. Such, indeed, are his sanguine hopes, such the motives which brought him to the task, and his

ultimate object has been to excite others to pursue the subject. The field is an extensive one, and replete with interest, for it is by the writings and addresses of these ancient worthies, that we can form an idea of the tone which animated or influenced their opinions, and thus arrive at a more intimate acquaintance, as it were, with a generation of whose existence we have little more than an historical record.

Should these pages awaken in the reader but a small share of the interest which the editor has taken in their compilation, they will not have been given to the world in vain.

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PERHAPS few periods of English History are read with greater interest than that which records the reign of the first Stuart who ascended the British throne. More especially is it interesting to such as are solicitous to become acquainted with, and to trace the progress of the Church of England, from its earliest reformation to its final establishment; and though little may be wanting to perfect the bold picture we possess, still every fresh touch that can impart further truth and spirit to the delineation, will be received with interest. With this view, I have ventured to consider the following Discourses as a curious illustration of Pulpit Oratory during a time replete with momentous events. Not that we are entirely without documents of this nature, for in a few libraries,

published sermons, tracts, and essays of the period may still be found, but they are chiefly the works of eminent divines and theologists who wrote with a view to publication, and who corrected their writings with scrupulous caution. The present Discourses were most probably never intended for the press, and the author of them is entirely unknown; therefore we may infer that they record the original opinions of one whose sacred functions were exercised at a distance from the metropolis, remote from the immediate influence of political or party feeling, and whose sentiments, springing from the impulse of the moment, bear upon the popular topics of the day. Of such documents there are probably very few similar extant, and as they are here given in their original form, they may at least be considered authentic specimens of village sermons more than two centuries ago. We shall hereafter more fully consider the powerful influence which the pulpit is calculated to exercise over the prejudices of the population, but *en passant* it will be sufficient to allude to the events of a few subsequent years, when it manifested its power in a manner unprecedented—in the subversion of the monarchy.

The reader will remark in the following specimens, an anxious jealousy and suspicion of the professors of other creeds, which the preacher

vainly endeavours to conceal, and which, in one or two instances, burst forth with a degree of virulence scarcely to be palliated. Nor can this much be wondered at; for so recently had the Church of England been secured by law, and so numerous even then were the dissentient party, that constant apprehension existed for its safety, and therefore little moderation was observed by those who advocated the principles of the reformed establishment. There were besides many occurrences in the reign of James, which, in the general excitement that prevailed, necessarily inflamed the minds of the clergy, and, whilst they confirmed their prejudices and aggravated their animosity, imparted force and conviction to their arguments. But in order fully to appreciate this feeling, we should inquire into the causes which conspired to diffuse sentiments so inimical to toleration and Christian charity, and consider the principal events that distinguished the ecclesiastical history of James the first.

No sooner had James ascended the English throne, than his earliest attention appears to have been directed to the completion of one great object; an adjustment of those differences which convulsed the ecclesiastical community of this country. Such a step indeed was indispensable, for so bitter became the animosity

between Puritans, Papists, and the Orthodox Establishment, that it became incumbent upon the reigning prince to adopt such summary measures as would effectually silence one or the other party, whilst they gave security and weight to the cause espoused. For such an undertaking, no one could be better adapted than James; more deeply read than most of his cotemporaries, a profound theologist, firm, spirited, and decisive in his undertakings, he discarded the trammels of party prejudice, and struck out for himself a path, which he persevered in and maintained with unflinching vigour. The spirit he evinced in his adherence to the reformed tenets of the Church of England, whilst both Puritans and Papists had confidently looked to his accession to the English throne, as to the triumph of their respective principles, operated most powerfully in its favour.

In the mean while, the opinions entertained by those who regarded the coming of James as most favourable to the support and prosperity of the Established Church, may be somewhat inferred from the following curious dedication; it prefaces a sermon, called *Hearts' Delight*, written and preached by Dr. Thomas Playfere, at that time Lady Margaret's professor at Cambridge, and is addressed to the new monarch on his progress from Scotland, to take possession

of the English throne. I introduce it not only for the above reason, but because it also presents us with a fair specimen of the fulsome adulation which at that time was thought necessary to catch the notice of the sovereign, and in which we have the authority of history for believing king James most especially delighted:—thus it is,

"To the most Victorious, vertuous, and puissant Prince, KING JAMES the first, King of ENGLAND, SCOTLAND, FRANCE, and IRELAND, defender of the faith, all earthly and heavenly happinesse."

"Glorious, Gratious; It is our Crown and the highest ioy of our heart, that the Crowne of this Kingdome is to be set upon your Royall head. Otherwise, nothing in the world could have countervaild the excessive sorrowe that her late Maiestie departing hence left behinde her, but the uncomparable ioy and triumph which your expectation sent before you, and now your princely presence bringeth with you. When Salomon, after his father David, was anointed King, they blewe the trumpet, and all the people said, God save King Salomon, and reioyced with great ioy, so that the earth rang with the sound of them. We have thought no trumpets, no proclamations, no bone-fires, no bells sufficient; neither have wee heard the earth onely rung-out, but also the heavens redouble and eccho back again the acclamations and applauses of all men, which have showted and said, God save King James. Now also when your Highness aproacheth nearer, the straight charge which hath been publickly given to the contrarie cannot restraine your people, but that out of all countries and shires, they runne and flocke together to behold and attend your Maiestie, as some bright and beautifull starre, which by his divine-sweete influence worketh a generall prosperity and peace. For what loyall subiect doth not blesse God and blesse himselfe that he lives to see this happie time which was feared would prove full of great disorder and trouble, so wonderfully and wisely caried (God as it were from heaven stretched out his holy hand, and holding the minds of all men in awe and obedience) as that in it the peaceable uniting of two mighty

kingdomes maketh us invinsible against all our enemies, and all our enemies contemptible to us? Wherefore at this time, when all your liege people strive to shew the gladnes of their hearts, by tending such services as are sutable to their possibilities and performance, I also among the rest have taken occasion humbly to dedicate unto your Maiestie such a poore present as I had in a readines. Assuring my selfe that as none are more familiar with God then godly kings, so no treatises can be more welcome to godly kings, then such as may draw them into greatest familiarities with God. And I doubt not but your Highnes, having hitherto had your heart's desire given you, because you have delighted in the Lord, will hereafter, if it be possible, much more delight in the Lord, that he may yet give you more desires of your heart. Nay I am so far from doubting of this, that I dare bee bold to conclude with the Psalmist,—

'The king shall rejoice in thy strength, O Lord, exceeding glad shall he be of thy salvation.

'Thou hast given him his heart's desire; and hast not denied him the request of his lips.

'For thou shalt prevent him with the blessings of goodness; and shalt set a crown of pure gold on his head.'

"Your Maiesties
"most devoted
"and obedient
"Subiect
"THOMAS PLAYFERE."

We now return to the two dissenting parties, whose expectations of peculiar patronage were probably equally sanguine, though, as will be seen, so soon to be frustrated.—The hopes of the Papists were speedily shaken; and indeed the violent and unjustifiable steps taken by them upon more than one occasion during this reign will sufficiently account for, whilst it may in some measure justify the extreme virulence with which the members of that creed were assailed.

But the Puritans were determined upon one struggle for supremacy, and the result of their importunities was the memorable conference at Hampton Court, which terminated so favourably for the Established Church; the principles of that church then sealed, as it were, have ever since flourished in this kingdom. Nothing can be more admirable than the mental energy which James displayed upon this occasion, in support of the cause he advocated; so much so, that the archbishop of Canterbury is reported to have said of him, "Undoubtedly his Majesty spake by the special assistance of God's spirit." It did honour to his character, inasmuch as a powerful opposing party obtained a fair hearing, and it will ever remain a convincing proof of the great intellectual resources and acute judgment of the monarch. This important event may be found amply detailed in Southey's *Book of the Church,* chap. 17, and deserves the attentive perusal of every reader; still it may not be superfluous to give in this place a brief summary of its leading features.

The conference at Hampton Court was held in the first year of James I. and was convened in order to enable the Puritans to present a fair statement of their objections to the Established Form of Worship and its Liturgy; at the same time to give the Episcopal party an opportunity

of refuting these objections and securing their own authority. Four eminent Puritan divines appeared on the one part, and a select number of bishops on the other; the king himself presiding as moderator between them. The principal objections raised by the Puritans were to the use of the cross in baptism, the wearing of the surplice, the necessity of subscription to the thirty-nine articles, and the confirmation by bishops *only*. In support of these objections many subtle arguments were adduced, but they were almost all over-ruled by the acuteness and discrimination of the king, who conducted the conference with extreme good humour and tact. Of this, one instance will suffice, as recorded by Sir R. Baker, in his Chronicles; "Dr. Reynolds" of the Puritan party, "added, That the cross (in baptism) should be abandoned, because, in the time of Popery, it had been superstitiously abused." To which his majesty answered, "That his very reason was an inducement to have it retained still; for in as much as it was abused (so you say) to superstition in time of Popery, it doth plainly imply, that it was well used before Popery." It must be admitted, that this reply of the monarch, exhibits more humour than argument; yet as the objection had been previously satisfactorily refuted, it can only be taken as an instance of

the unqualified good humour with which the king conducted the meeting, and which must have materially contributed to its successful result. The result was that the Book of Common Prayer underwent a revision, and a new translation of the Bible was prepared, both of which remain the same to this day. This event was a source of great triumph to the supporters of the Established Church, and much obloquy was thrown upon the Puritans, who had thus received a public refutation. They had indeed met with so severe a check that they slumbered for a time, and might have been thought effectually and permanently silenced, did not the aggravated violence which they manifested in after years proclaim how earnestly and effectively, though secretly, they had employed themselves in the interim.

As the principles of the Reformed Church rapidly rose in popularity, so those of the Church of Rome declined; a spirit of intolerance, unworthy the period, was manifested towards every member of that faith; its ministers held in scorn and enmity, its doctrines execrated, yet its influence dreaded. The Reformed Church had too recently thrown off the web of error in which it had been enveloped with that body, to feel thoroughly confident in its own strength and stability; and the fanatical imprudence of some

Catholics had latterly furnished too strong confirmation of the worst suspicions that were entertained. A very few years previous to the accession of James to the English throne, the conspiracy of the Gowries against his life, drew down powerful odium upon the whole body of Catholics; and this feeling was for many years kept alive by an appointed thanksgiving, publickly delivered in every church throughout the empire upon the anniversary of his deliverance. After a few years of interval the discovery of that complicated piece of mischief, the Gunpowder Plot, carried to the highest pitch the feelings of apprehension and animosity with which the Catholics were regarded. The extent and atrocity of that conspiracy struck horror and amazement to every individual, and stimulated the whole Protestant community to resent the black intention by every possible indignity; all that virulent language or obnoxious opprobrium could effect was vented indiscriminately against the whole Papal world, and the idea of Catholicism was associated with the foulest enormity. There are no bounds to the resentful feelings of an exasperated community, when they are once called into action by aggravated offence, especially when the offending party is an object of jealous suspicion and anxiety. Such was the case with the Papists in this reign, who, by

the indiscreet conduct of some of their members, fomented the public feeling to an ungovernable pitch. And the general alarm was increased when a projected event was announced, under the sanction of James himself, which appeared to be a decided step on his part in favour of the Catholics; it occupied the whole thoughts of the Protestant community, and drew forth the strongest animadversions of the clergy. James, influenced by an inexplicable policy, had long desired an alliance between his son, the heir apparent to the English throne, and the Infanta of Spain; no exertions were spared to carry this object into effect, and most powerful interest was made at the court of Madrid in furtherance of it. It was not to be supposed that the Spanish government, bigotted to the Papal authority, would neglect an opportunity so favourable to the protection, if not to the re-establishment of the Roman Church in these dominions; and coming, as it did, from so powerful a prince, hitherto the strenuous opponent of the see of Rome. Negociations were immediately entered into. The clergy of the Reformed Church took the alarm, and the archbishop of Canterbury, in the name of the whole body, expressed the highest disapprobation of the measures adopted by James; this frankness excited the indignation of the petulant monarch. Still the business went on, and

many acts of the sovereign in favour of the Catholic community of this country proved what inroads the efforts of the Spanish court, backed by the pope, had made upon his prejudices. Matters were proceeding to a crisis about the years 1620-21, and the favourable bias of James became daily more apparent; the clergy did not relax in their protestations from their pulpits, and spared no efforts to render the expected change unpopular. So strongly were their discourses worded, that in 1622 James sent a letter to the archbishop of Canterbury, together with certain "Directions concerning Preachers," in which he strongly forbade them to employ "bitter invectives and undecent railing speeches against the Persons of either Papists or Puritans:" which Directions he caused every bishop to circulate in his respective diocese, and to see properly carried into force. Having thus checked the ardour of the clergy, he prosecuted his treaty with Spain with undiminished zeal, and all went on so satisfactorily that in 1623 arrangements were completed for the marriage, and the Infanta, who was generally styled the Princess of England, occupied herself busily in learning the English language. Suddenly the match was broken off by the very party who had so earnestly appeared desirous of it; James recalled his Ambassador from

Spain and the treaty was totally set aside!—a measure as astonishing to the Christian world as it was inexplicable; there is a doubt hangs over this transaction which has never been satisfactorily explained; and as John Rushworth says respecting it, "For our parts the business shall remain as we find it, a dark riddle and mystery." Whilst this extraordinary affair was still pending, a circumstance occurred which, although it might not become so universally felt, must still have greatly exasperated the clergy and added fresh fuel to their indignation. This was the double apostacy of Mar. Antonius de Dominis, archbishop of Spalatro, who arrived in this country in the year 1616. He represented that he had left his native land for conscience sake, and so far ingratiated himself with the archbishop of Canterbury, who felt elated at having so eminent a proselyte, that he was speedily appointed to the deanery of Windsor and mastership of the Savoy, in which capacity he frequently preached before the privy council. He possessed considerable talent, and published a work upon *the Commonwealth of the Church*, strenuously advocating the doctrine and discipline of protestantism. After five years' residence in this country in the enjoyment of some popularity, he suddenly left the kingdom, retracted all he had

written, recanted, and laughed at his dupes. He proceeded to Rome, and endeavoured to re-establish himself in the favour of the pontiff by inveighing as bitterly against the Protestants as he had formerly done in this country against the Papists. But this consummate duplicity did not avail; he was imprisoned, and died during his confinement. The unlooked for recantation of this man doubtless excited the warm resentment of those who began to regard him as a zealous and efficient partizan of the reformed doctrines, and their expectations thus baffled in the bud found vent in bitter recrimination upon the whole church of which he was so unworthy a member. From these aggravating causes the universal jealousy that existed towards the Catholic world will be easily explained, and its virulence somewhat excused when the full cause of provocation is considered.

About the year 1618, an additional stimulus was given to the members of the Reformed Church by the result of an important meeting which took place in the Netherlands — the Synod of Dort. At this Synod, to which, on the part of England, a bishop, the then Professor of Divinity at Cambridge, and three other eminent divines repaired, the errors of Arminius and Vorstius were refuted, principally through the ability of the churchmen above mentioned;

yet so lightly was this meeting held by the papists that they openly ridiculed it, and published the following whimsical epigram, in which echo is made to reply to the queries—

Doraci Synodus?—Nodus. Chorus integer? Œger.
Conventus?—ventus. Sessio-stramen?—Amen.

These various events produced and kept alive a continual excitement in the public mind upon matters of religion, and the Church of England rose proportionably in estimation; they were the golden days of the Reformation, and it flourished as prosperously as its best well-wishers could desire.

Upon a careful revision of the many momentous events, interesting to the Christian world, that occurred in this reign, there will probably be much diversity of opinion with respect to the line of conduct pursued by James. The determination with which he sought the Spanish alliance, whilst it inspired general alarm, would naturally produce a want of confidence in the adherence of the monarch to the religious principles he professed. Whatever might have been his private motives, it betrayed an inconsistency very foreign to his general stern inflexibility of character, nor, in truth, did the sequel of that treaty redeem his past vacillation. Still from first to last he appears to have been a warm friend to the Established Church; from the

Conference at Hampton Court to the latest period of his life his words and actions were always in fact in support of it, however he might at times have endeavoured to modify his conduct to existing circumstances. His last words on his death-bed were addressed to his son, and contained a powerful exhortation to maintain the practice of religion and justice, the pillars of his future throne; (happy had it been for the unfortunate Charles, had he constantly borne this exhortation in mind;)—above all, he recommended to his particular protection the Church of England, bidding him at the same time to love his wife but not her religion.[a] He died, and the historians of his time and those of a later date have unanimously agreed, that for profound theological learning, conscientious and unaffected piety, he had few superiors. He possessed a discrimination and resoluteness that enabled him to carry any measure upon which he had fixed his mind, and in no case were they more judgmatically exercised than in such as related to the church; his acuteness rendered tampering difficult, and his ingenuousness became characteristic. He was fortunate in having such a primate as Bancroft in the archiepiscopal chair; the rigorous measures which that prelate

[a] Soon after the rupture of the Spanish affair, Prince Charles was married to Henrietta Maria, daughter of Henry IV of France.

adopted against the non-conformists, however severe, were still rendered necessary by circumstances, and had he lived to perfect the work he had so sedulously employed himself upon, and fairly to root out the distempered part, much, if not all, of the misery that after years produced might have been obviated. But Bancroft, on more than one occasion, exceeded the limits of permissible severity; two acts of his were as intolerant as impolitic. Sir R. Baker, in a few emphatic lines, gives a powerful summary of the king's character.—"He was a provident pilot, that in a calm would provide for a storm. He was, to his wife, a most loyal husband; to his children, a most loving father; to his servants, a most bountiful master; to his subjects, a most just prince; to all princes near him, a most peaceful neighbour. A prince after Plato's own heart for his learning; and, which is infinitely more worth, after God's own heart for his religiousness and piety."

As in all ages of Christianity where an established worship forms a feature in an empire, the church has always taken a conspicuous share in the government, so it is not to be supposed that those who were interested in its immediate welfare in this country, were apathetic or inactive spectators during this interesting period. The events were of a nature to engage the whole

country, and more especially the vast body of clergy whose functions were exercised in the towns and villages of the kingdom. These were the individuals whose sentiments were most likely to bias the public mind, and to whose opinion it succumbed as to an oracle; the pulpit has at all times been the vehicle for diffusing political spirit when it has appeared that such was called for by circumstances affecting the interests of the national church, and to a certain extent this is not only admissible, but at any peculiar crisis absolutely necessary, for, linked as the interests of the church ever must be with the existing government, no important revolution can take place in the one, without in some way implicating the other. But this privilege may be abused, and that it has too often been so, we have sad record in history; the pulpit, originally destined to proclaim the glad tidings of redemption, to point the way to everlasting life, to inculcate the sublime doctrines of the gospel, has too often spread abroad the pernicious seed of sedition, anarchy, and rebellion, blaspheming in its own justification, and finally involving itself in the general ruin. Trace the progress of the Established Church from the accession of Charles the first, to the accession of William the third, and we shall find it the arena of political warfare and unchristian ani-

mosity; the experience so mournfully acquired surely can never be forgotten.

We have proof in the examples which follow, that the Pulpit Oratory in the time of James the first, was strongly tinctured by the prevailing prejudices of the times, and indeed between Papists and Puritans, they were seldom at a loss for a subject. The former, especially, were objects of jealous suspicion, from the moment when the inexplicable bias of James in their favour became known, and the intemperate language employed against them from the pulpit might well call for the interference of the monarch; but this step only served to fan the flame. Intolerance, though so generally prevalent in that age, does not appear ever to have been a feature in the character of James. His moderation towards the Roman Catholics during the early part of his life, prior to his accession to the English throne, though strongly provoked by repeatedly aggravated acts of members of that church against his person or his government, appears to have been persevered in throughout his life, and raised those suspicions of his constitutional integrity in England, which it had formerly done from similar causes in Scotland. If he was not solely actuated by motives of policy in the forbearance which he thus exercised, we may fairly attribute it to a more liberal spirit than

generally existed at that period. But it may be objected, if James were so tolerant, how happens it that we find a Socinian publickly burnt in Smithfield, another at Litchfield, and an Arian under a similar sentence, for their opinions? It was universally believed that heresy could only be expiated by death, and James was fully impressed with that idea; still so repugnant were these executions to his feelings that his tolerant spirit determined again to risk the censure of the church, and he commuted the sentence of the Arian to imprisonment for life, declaring that whatever similar cases might occur during his reign, he would upon no account permit another martyrdom. But with regard to the Roman Catholics it is most probable that James was influenced by far nobler motives; posterity, and the present age in particular, will feel that it did equal honour to his head and to his heart; he considered that the common ties of Christianity ought not to be broken by a mere difference of form and observances; he felt that as the followers of one common Saviour they were fully intitled to that unity of affection which that Saviour so forcibly inculcates to his disciples; and this opinion even was far beyond what the blind intolerance of that period would allow. He probably never thought of (or if he did, he dare not allow his

mind to dwell upon) the possibility of cementing that union by admitting his Catholic subjects to their proper share of authority in that government of which they were members. That act of justice was reserved for a more enlightened, a far more liberal age; the tenth year of George the fourth will ever be memorable as the period when our Catholic brethren and fellow-subjects were relieved from that political degradation under which they had for so many years laboured.

The other party, the Puritans, though objects of less anxiety, still suffered no occasion to pass wherein they could evince their discontent and spleen. No sooner were they acquainted with the result of the Conference at which they had sustained so signal a repulse, than they asserted that the deputies on their part had wilfully misrepresented their objections, had wholly withheld several, and that government had not received a fair and full statement of their complaints. One act of the monarch, done through a mistaken kindness to a numerous class of his subjects, was eagerly caught at by the Puritans as a grievous violation of principle; and indeed it gave great offence to many of the Episcopal party, who remonstrated with James, but in vain. The case was this; James, in returning through Lancashire from Scotland about the year 1616, observed that the Puritans were

making strenuous efforts to suppress the recreations of the lower orders upon Sundays and holy days, and with a wish to befriend them, he caused an injunction to be circulated in that county, to the effect that the peasantry might be allowed to continue this practise uninterruptedly. Finding, some time afterward, that the Puritans "maliciously traduced and calumniated those just and honourable proceedings" of his, he repeated the injunction the following year, under the more extended and official form of a proclamation, which he made general throughout the kingdom, and caused the bishops to have the same read and enforced in every parish of their respective dioceses. In this proclamation he says—

"And as for our good people's lawfull Recreation, Our pleasure likewise is, That after the end of Divine Service, Our good people be not disturbed, letted, or discouraged, from any lawfull Recreation; Such as dauncing, either men or women, Archerie for men, leaping, vaulting, or any such harmlesse Recreation, nor from having of May Games, Whitsun Ales, and Morris-dances, and the setting up of May-poles and other sports therewith used, so as the same be had in due and convenient time, without impediment or neglect of Divine Service. And that women shall have leave to carry rushes to the

church for the decoring of it, accordinge to their old custome. But withall Wee doe here accompt still as prohibited all unlawfull games to to be used upon Sundayes onely, as Beare and Bull baitings, Interludes, and at all times in the meaner sort of People prohibited by law, Bowling.

"And likewise Wee barre from this benefit and libertie all such known Recusants, either men or women as will abstaine from coming to Church or Divine Service, being therefore unworthy of any lawful Recreation after the said service, that will not first come to church and serve God." The ostensible motive for this curious document was a wish to consult the happiness and health of the labouring classes, and to render popular the moderate tenets of the Church of England; but it is more probable that the characteristic obstinacy of James induced him to pass it into a general decree, when he found that not only the Puritans but even some of his bishops were strongly opposed to the measure. In such cases generally, his resolution became more doggedly fixed in proportion to the resistance offered to it. He was obeyed, but not without a murmur; impolitic as this proclamation was in James, it became still more so when his unfortunate son, upon his accession, re-published it with the additional

injunction that every church should duly observe and hold the *Feast*, or commemoration of its dedication. The document then became known as the *Book of Sports*, and added to the exasperation of the Puritans who were daily gaining ground; in 1643, by a decree of Parliament, it was publickly burnt by the common hangman, more perhaps in contempt of the falling monarch than in abhorrence of the licence which he sanctioned.

Having thus endeavoured to shew the effects likely to be produced upon the oratory of the pulpit by the extraordinary events of that time, we now come to the consideration of the specimens of that oratory before us, which will be found to illustrate, in a remarkable manner, the principal points I have ventured to touch upon. These specimens consist of four entire discourses, and fragments of others, written and delivered in the years 1620—21—22, with a fragment so late as 1641, at village churches in Norfolk. The names of these villages are added at the close of each discourse in the original, and appear principally to have been Whissonsett, Colkirk, Oxwick, Dunton, Cressingham Magna, &c., all places of little extent; the name of Whissonsett occurs the most frequently, and might be either the rectory or cure of the writer, though it is impossible from such a cir-

cumstance to draw any inference as to the name or rank of the author; it is no where to be met with in the manuscript, nor is there any clue to it.

We may infer from his style that he was a man of extensive reading and retentive memory, of which he furnishes repeated instances in these Discourses, although it appears very extraordinary how sermons, abounding in classical allusions, quotations, and metaphor, could be at all appreciated, or even understood, by the majority of the audiences to whom they were addressed.

The reign of James the first was distinguished for the number of its men "excellent in all kinds of learning," and it is needless to say more when we particularize Sir Francis Bacon, Sir Edward Coke, Sir Henry Wotton, Shakspeare, Ben Jonson, William Camden, Dr. Donne, and Andrews, bishop of Winchester; the two latter were the most renowned preachers, and for extraordinary depth of research, there was the Puritan divine, Dr. Reynolds, who, Sir R. Baker informs us, "seemed, as it were, a living Library; and one would have thought his memory to be a perfect *index* of all the books that had ever been written." Under such auspices, and with the fostering example of a truly learned king at the head of affairs,

there can be no doubt but that learning and literature were extensively disseminated throughout the kingdom, and our author, however humble, appears to have been no disgrace to the age in which he lived.

The peculiar feature of the following Discourses consists in the indiscriminate use of sacred and profane allusion, quaint phraseology, and homely metaphor. It bears a remarkable similarity to the style of a cotemporaneous writer, whose principal work still enjoys considerable popularity—Robert Burton, the author of *The Anatomy of Melancholy,* which was first published in 1621 ;—the same quaint metaphor, the same intermixture of Latin and Greek phrases. There might have been much in all this to engage the attention, but little perhaps to fix it ; and the number of divisions and perplexing ramifications of the sub-divisions would greatly impede any clear connection of the principal arguments in the mind of the hearer. Still, much must have depended upon the energy and point with which the passages were delivered ; and the occasional bursts of party prejudice, whilst they awakened interest, went far to counteract those feelings of Christian humility, temperance, and meekness, which should be the principal effect of pulpit oratory upon the mind. We may form an idea of the effect

likely to be produced, by the perusal of the fragment No. 3, upon heresy; the bitter spirit in which such things were written and preached might well call for the interference of the monarch, and it subsequently did so, as it is mentioned in a preceding page.[b] Where, however, the matter is divested of this inveterate spirit, there is much sound reasoning and unobjectionable argument; I would particularly claim the

[b] The document alluded to is so curious and so little known that I have ventured to add the greater part of it from Rushworth, in a note.

DIRECTIONS CONCERNING PREACHERS.

First.—That no preacher, under the degree and calling of a bishop or dean of a cathedral or collegiate church, (and they upon the king's days and set festivals) do take occasion, by the expounding of any text of Scripture whatsoever, to fall into any set discourse, as common place, otherwise than by opening the coherence and division of the text; which shall not be comprehended and warranted in essence, substance, effect, or natural inference, within some one of the articles of religion, set forth, one thousand five hundred sixty and two; or in some of the homilies, set forth by authority of the Church of England: Not onely for a help for the non-preaching, but withall for a pattern and boundary (as it were) for the preaching ministers. And for their further instructions for the performance hereof, that they forthwith read over and peruse diligently the said Book of Articles, and the two Books of Homilies.

Second.—That no parson, vicar, curate, or lecturer, shall preach any sermon or collation hereafter, upon Sundays and hollidays in the afternoon, in any cathedral or parish church throughout the kingdom, but upon some part of the Catechism, or some text taken out of the Creed, Ten Commandments, or the Lord's Prayer, (funeral sermons onely excepted). And that those preachers be most encouraged and approved of, who spend the afternoon's exercise in the examination of children in their Catechism, which is the most ancient and laudable custom of teaching in the Church of England.

reader's attention to the pages in the discourse, No. 6, that relate to duelling and law-wrangling, two resources then in much repute, and it is to be feared scarcely less popular at the present day: these are expressed in a homely manner, but with such point as renders them peculiarly impressive. It appears from a sentence or two upon this subject, that duelling, sanctioned by the magistracy under particular circumstances,

THIRD.—That no preacher, of what title soever, under the degree of a bishop, or dean at the least, do from henceforth presume to preach in any popular auditory the deep points of predestination, election, reprobation, or of the universality, efficacy, resistibility, or irresistibility of God's grace; but leave those themes rather to be handled by the learned men, and that moderately and modestly, by way of use and application, rather than by way of positive doctrines, being fitter for the schools than for simple auditories.

FOURTH.—That no preacher of what title or denomination soever, from henceforth, shall presume, in any auditory within this kingdom, to declare, limit, or bound out, by way of positive doctrine, in any lecture or sermon, the power, prerogative, and jurisdiction, authority or duty of sovereign princes, or otherwise meddle with matters of state, and the differences between princes and the people, than as they are instructed and presidented in the homilies of obedience, and the rest of the homilies and articles of religion, set forth (as before mentioned) by public authority; but rather confine themselves wholly to those two heads of faith and good life, which are all the subject of the ancient sermons and homilies.

FIFTH.—That no preacher, of what title or denomination soever, shall presume causelessly, or without invitation from the text, to fall into bitter invectives, and undecent railing speeches against the persons of either Papists or Puritans; but modestly and gravely, when they are occasioned thereunto by the text of Scripture, free both the doctrine and the discipline of the Church of England from the aspersions of either adversary; especially when the auditory is suspected to be tainted with the one or the other infection.

was not only permissible but even requisite; a proof that the old ordeal of trial by combat was retained for many years after the other usages of that nature were discontinued. But it was against the shedding of blood under the pretext of outraged honour that the eloquence of all classes of the clergy was particularly directed, and with the most imperative reason. The streets of the metropolis were infested by bands of ruffianly bravos and "swaggering swash-bucklers," whose sole desire was to pick up disputes upon the most frivolous pretences, invariably terminating in assassination. And this detestable spirit pervaded the whole country, where duels became of every-day occurrence, attended with the most implacable blood-thirstiness and refinement of cruelty; such as, fighting *(literally)* in a saw-pit, employing swords and daggers at the same moment, and thus each impaling his antagonist upon the points of two weapons whilst they clasped one another in the death struggle, &c. But the most notorious duel was that fatal one between Lord Edward Bruce and Sir Edward Sackville, which has so frequently been alluded to by subsequent writers, and which at the time of its occurrence produced a general sensation throughout Europe. The account of this meeting given in a letter from the survivor, Sir Edward Sackville, is doubtless

well known, but as there are several passages in the discourse which relates to duelling, which bear upon the nice points of honour mentioned by Sir Edward in his account, I have ventured to transcribe it at large, as conveying the most perfect idea of the sanguinary manner in which such scenes were then conducted, and as a document very curious in itself.

WORTHY SIR,

As I am not ignorant, so I ought to be sensible of the false accusations some authorless tongues have laid upon me in the report of the unfortunate passage lately happened between the Lord Bruce and myself, which as they spread here, so may I justly fear they reign also where you are. There are but two ways to resolve doubts of this nature; by oath, or by sword. The first is due to Magistrates and communicable to friends; the other to such as maliciously slander and impudently defend their aspersion. Your love, not my merit, assures me you hold me your friend, which esteem I am much desirous to retain. Do me, therefore, the right to understand the truth of that; and in my behalf inform others who either are or may be infected with sinister rumours, much prejudicial to that fair opinion I desire to hold amongst all worthy persons. And on the faith of a gentleman, the relation I shall give is neither more nor less than the bare truth. The enclosed contains the first citation, sent me from Paris by a Scotch gentleman who delivered it to me in Derbyshire, at my father-in-law's house. After it follows my then answer, returned him by the same bearer.[c] The next is my accomplishment of my first promise, being a particular assignation of place and weapons, which I sent by a servant of mine by post from Rotterdam, as soon as I landed there. The receipt of which, joined with an acknowledgement of my too fair carriage to the deceased lord, is testified by the last, which periods the business till we met at Tergosa, in Zealand, it being the place allotted for rendezvous; where he, accompanied with one Mr. Crawford, an English gentleman, for his second, a surgeon, and a man,

[c] I have omitted to transcribe the documents alluded to, as they are unimportant to our purpose, the present being sufficiently authenticated.

arrived with all speed he could. And there having rendezved himself, I addressed my second, Sir John Heidon, to let him understand that now all following should be done by consent, as concerning the terms whereon we should fight, as also the place. To our seconds we gave power for their appointments, who agreed we should go to Antwerp, from thence to Bergen-op-Zoom, where, in the midway, but a village divides the states' territories from the archduke's. And there was the destined stage, to the end that, having ended, he that could, might presently exempt himself from the justice of the country, by retiring into the dominion not offended. It was farther concluded, that, in case any should fall or slip, that then the combat should cease, and he whose ill fortune had so subjected him, was to acknowledge his life to have been in the other's hands. But, in case one party's sword should break, because that could only chance by hazard, it was agreed that the other should take no advantage, but either then be made friends, or else upon even terms go to it again. Thus, these conclusions being each of them related to his party, was by us both approved, and assented to. Accordingly we embarked for Antwerp. And by reason, as I conceive, he could not handsomely without danger of discovery, he had not paired the sword I sent to him to Paris; bringing one of the same length, but twice as broad; my second excepted against it, and advised me to match my own, and send him the choice, which I obeyed, it being, you know, the challenger's privilege to elect his weapon. At the delivery of the swords, which was performed by Sir John Heidon, it pleased the Lord Bruce to choose my own, and then, past expectation, he told him, that he found himself so far behind-hand, as a little of my blood would not serve his turn; and therefore he was now resolved to have me alone, because he knew (for I will use his own words) "that so worthy a gentleman, and my friend, could not endure to stand by and see him do that which he must to satisfy himself and his honour." Hereupon, Sir John Heidon replied, that such intentions were bloody and butcherly, far unfitting so noble a personage, who should desire to bleed for reputation, not for life; withal adding, he thought himself injured, being come thus far, now to be prohibited from executing those honourable offices he came for. The lord, for answer, only reiterated his former resolutions; whereupon, Sir John, leaving him the sword he had elected, delivered me the other with his determinations. The which, not for matter but manner, so moved me, as though to my remembrance I had not for a long while eaten more liberally than at

dinner, and therefore unfit for such an action (seeing the surgeons hold a wound upon a full stomach more dangerous than otherwise,) I requested my second to certify him, I would presently decide the difference, and therefore he should presently meet me on horseback, only waited on by our surgeons, they being unarmed. Together we rode, but one before the other some twelve score, about some two English miles; and then, passion, having so weak an enemy to assail as my discretion, easily became victor, and using his power made me obedient to his commands. I being verily mad with anger that the Lord Bruce should thirst after my life with a kind of assuredness, seeing I had come so far and needlessly, to give him leave to regain his lost reputation. I bade him alight, which with all willingness he quickly granted, and there in a meadow, ancle-deep in water at the least, bidding farewell to our doublets, in our shirts began to charge each other; having afore commanded our surgeons to withdraw themselves a pretty distance from us, conjuring them besides, as they respected our favours, or their own safeties, not to stir, but suffer us to execute our pleasures; we being fully resolved (God forgive us!) to despatch each other by what means we could. I made a thrust at my enemy, but was short; and in drawing back my arm, I received a great wound thereon, which I interpreted as a reward for my short shooting; but in revenge I pressed in to him though I then missed him also, and received a wound in my right pap, which passed level through my body, and almost to my back. And then we wrestled for the two greatest and dearest prizes we could ever expect trial for, honour and life. In which struggling, my hand, having but an ordinary glove upon it, lost one of her servants, though the meanest, which hung by a skin, and to sight remaineth as before, and I am put in hope one day to recover the use of it again. But at last, breathless, yet keeping our holds, there passed on both sides propositions of quitting each other's swords. But when amity was dead, confidence could not live; and who should quit first was the question; which on neither part either would perform; and restriving again afresh, with a kick and a wrench, I freed my long-captive weapon. Which incontinently levying at his throat, being master still of his, I demanded if he would ask his life or yield his sword; both which, though in that imminent danger, he bravely denied to do. Myself being wounded, and feeling loss of blood, having three conduits running on me, which began to make me faint; and he courageously persisting not to accord to either of my propositions; through remembrance of his former

bloody desire, and feeling of my present estate, I struck at his heart, but with his avoiding missed my aim, yet passed through the body, and drawing out my sword, repassed it again, through another place, when he cried, "Oh! I am slain!" seconding his speech with all the force he had to cast me. But being too weak, after I had defended his assault, I easily became master of him, laying him on his back; when being upon him I re-demanded if he would request his life; but it seemed he prized it not at so dear a rate to be beholden for it; bravely replying, "he scorned it." Which answer of his was so noble and worthy, as, I protest, I could not find in my heart to offer him any more violence, only keeping him down, until his surgeon afar off cried, "he would immediately die if his wounds were not stopped." Whereupon, I asked if he desired his surgeon should come, which he accepted of; and so being drawn away, I never offered to take his sword, accounting it inhuman to rob a dead man, for so I held him to be. This, thus ended, I retired to my surgeon, in whose arms, after I had remained a while, for want of blood I lost my sight, and withal, as I then thought, my life also. But strong water and his diligence quickly recovered me; when I escaped a great danger. For my lord's surgeon, when nobody dreamt of it, came full at me with his lord's sword; and had not mine, with my sword, interposed himself, I had been slain by those base hands; although my Lord Bruce, weltering in his blood, and past all expectation of life, conformable to all his former carriage, which was undoubtedly noble, cried out, "Rascal, hold thy hand!"

So may I prosper as I have dealt sincerely with you in this relation; which I pray you, with the enclosed letter, deliver to my lord chamberlain. And so, &c.

Your's,

EDWARD SACKVILLE.

Louvain, the 8th of Sept., 1613.

It is not necessary to comment upon the preceding account; the heartless blood-thirstiness that pervades it must be manifest to all; it presents a picture of human weakness too degrading to dwell upon. Yet, revolting as this really is to our better feelings, in the perusal,

are not many of us too prone to think lightly, (if we do think at all about them,) of the numerous "Affairs of Honour" which our own days present us with? Though, for the sake of humanity, it is to be hoped that such meetings are not attended with the horrible circumstances recorded in the above account, still the spirit which actuates them is, and must be, the same, —in direct opposition to the laws of God and man. In the simple yet emphatic words of the preacher, whose pages we are about to consider, "Is it not a lamentable case, to see two men, christned with one baptisme, bought with one redemption, for whome the blood of Christ was indifferently shed, upon every slight occasion to shed the blood of one another? Or, is it not a hard case, for one that professeth the name of Christ, to digge for honor in the hart of a Christian?"

It is not my intention to dilate upon the matter contained in the discourses and fragments which follow, since I have endeavoured to illustrate each by preliminary observations prefixed to its respective number; it remains to consider generally the style and language in which they are couched. The reader, upon a cursory perusal of any one of the discourses, will be struck with the quaint singularity of its expressions; but a more attentive examination

will not fail to disclose much beauty beneath the homely diction in which it is clothed. It is impossible for us, at the distance of two centuries, to entertain an impartial opinion of the effect which such oratory as the present might produce upon us when delivered from the pulpit, since we hear with other ears; but, if we divest it of its singular phraseology, we shall find the matter which is discussed, in general, not only unexceptionable, but smacking of a raciness and freshness, (often as the same subject has been, and still is commented upon,) that render it peculiarly original and impressive. No country clergyman of the present day would desire to pour into the ears of his auditors such a flood of classical illusion and profane metaphor as these specimens exhibit, and he would justly avoid the redundancy of heads under which the several bearings of the text are ranged; but, as it is probable that this redundancy originated with the *earnestness* of the preacher to make his hearers thoroughly comprehend the subject presented for their consideration, and to impress upon their minds the necessity of searching into the direct and indirect significations of passages of Holy Writ, all tending to one great object, it will then appear that the actuating motive was most praiseworthy, and highly deserving of imitation by all whose clerical functions may

be similarly exercised, modified of course, and tempered by the improved state of knowledge at the present period. Indeed, the state of real or imaginary insecurity in which the church was placed in the time of James rendered lukewarmness on the part of its upholders highly reprehensible and hazardous. Such has always been the case, and when we find a listless apathy stealing over the too easy and confiding labourers in the vineyard, we shall then observe the seeds of dissent to put forth the most vigorous shoots. It is not enough to learn from the testimony of history and our own observation that the church has made herself feared; she has done much more, she has made herself respected, and far distant be the day when that respect might be diminished one iota. The pulpit is at once the great weapon and stronghold of the church, and properly supported, we may defy the utmost malice of the arch enemy to shake her stability. We cannot expect entire unity of sentiment from all members of the reformation; the holy current which floweth onward to everlasting life may have its streamlets placidly meandering in devious directions, yet they all proceed from one grand source, laid open to mankind in its original purity by the efforts of the early reformers, and they are all directed towards one and the same boundless

ocean of happiness, with whose bright waters they humbly hope to mingle for all eternity; but from ministers of the Church of England we do look for unity of principle, and unity in the zealous discharge of their several duties; this persevered in, we shall find the character of the establishment upheld and supported, the purposes of religion more essentially served, and the cause of true knowledge more universally promoted. It is but too evident that the march of mind has no greater obstacle to contend with than that which arises from divided sentiment upon religious topics; it is the bigotry of sectarianism, (and in this may be included all classes and all creeds,) that renders the mind impervious to those impressions of true knowledge, which, coming from a party of opposite opinions on points of faith, are received either as apochryphal or with incredulous hesitancy.

But to return.—The reader will not fail to observe the authority of the venerable Fathers of the Church to be repeatedly and largely cited; it appears to have been a popular practice with our early preachers, and was adhered to until a late period.[d] Whether their honour-

[d] A severe satirist, who lived towards the close of the seventeenth century, alludes to this custom in the following manner; — speaking of the irreverent conduct of many persons frequenting the churches under the pretext of worship, and manifesting their impatience by coughing and other symptoms of idle levity, he says; — "There's

able titles were considered to savour too strongly of Papistry or not, I do not know, but the custom was discontinued soon after the revolution.

In transcribing the discourses and fragments I have studiously retained the arrangement and orthography of the original, with the exception of employing the letters *u* and *v* in the order which modern practice has assigned to them, their indiscriminate employment by old writers tending generally to bewilder the reader. The various notes and references are *literatim* from the original; nor am I otherwise responsible for their accuracy, than in so far as regards the fidelity of the transcript. For the general tenor of the matter set forth in these pages, when divested of the occasional bursts of spleen, created by hostile prejudices, which may here and there be met with, there is nothing, I trust, at which the most susceptible mind might be startled or offended; erroneous opinions on a few topics may be encountered, which the comparatively circumscribed state of information at that period will excuse; but there will be found nothing to awaken or influence the scruples of an attentive reader; on the contrary, it is humbly hoped

such a noise that nobody's a farthing the better for going to church! The parson loses all his fine quotations out of Gregory and Chrysostom, which cost him so many precious hours the Saturday before; the people lose the end of their coming to church, which was to hear those learned quotations, &c."

that if his mind be not impressed with any novel subject for his consideration, it will at least retire from the perusal refreshed, and confirmed in those virtuous and confiding principles, which, from our youth upwards, it is our duty to imbibe and cherish.

I.

HARDNESS OF HEART.

Feb. 4, 1620.

ECCLESIASST. viii. 11.

Therefore the hart of the sonnes of men is fully set in them to worke evill.

THERE are some bad mothers which bringe forth good daughters.[a] Bad manners occasion good lawes: and Ignorance (say the Papists) is the mother of Devotion. And so, on the contrary, there are good mothers which bringe forth ill daughters.[b] For Truth begets Hatred; Familiarity breeds Contempt; Prosperity engenders Pride; and heere, in my Text, God's mercy and longanimity, the best of all His attributes, yet hath the worst effect. For though properly and of itself it leadeth to repentance and salvation, yet occasionally and by accident it opens the gate to sin and destruction. "Because sentence against an evill worke is not executed speedily, *therefore*," &c.—

[a] Such a mother such a daughter.—Ezek. xvi. 44.

[b] Homets ben iayn. Viniger the Son of Wine. } Heb. Proverb.

Bright beames beget cloudes: Nymphes bringe forth Fawnes and Satyres.

In which words (if wee resolve them) are couched these two general parts.—

1. A Caussall, *Quia:* Because, &c.—
2. An Illative, *Ergo:* Therefore, &c.—

In the *Quia,* or Antecedent, there is *Arbor* and *Securis,* the Tree and the Axe; the Axe of judgment layd to the Tree of unrighteousness, (sentence against an evill worke:) —but not hewinge it downe with a speedy stroke: (sentence not executed speedily.)

In the *Ergo,* or Consequent, there is likewise: 1. *Radix,* the Root; and that is the Hart, which is fully growen, and deeply fastened; The Hart of the Sones of men is fully set, &c.—2. *Fructus,* the Fruit, yssuinge from this root; and that is the workinge of evill. *Ubi non securis, ibi securitas.* Where no axe to cut downe by speedy execution, there vice growes up with fearles security, and this omission of the evill of punishment breeds a commission of the evill of syn.

The first generall part (which was the causall *Quia*) I have formerly handled at large in this audience; nor will I now feed your ears with the scraps of repetition. The illative *Ergo,* (which was the second part I propounded) challengeth my present discourse. Wherein there is *Radix et Fructus,* the Root and the Fruit: Therefore the Hart, &c.

And first to lay the Axe to the Root and begin with the Hart; which is the *Primum Mobile,* the first mover and beginner of all; and like the springe of a lock setts all the other wheeles aworke. Therefore the Hart, &c.

Man is stilled by the philosophers δένδρον μεταστρεφόμενον a tree turned upside downe: And that either in a naturall resemblance, because the head is the root, the body the stock or trunke, and the other members the branches. Or rather in a morall allusion; because the Hart is the root, Wordes the leaves and blossoms, and the fruit (which growes

from thence) deeds and actions. For although the knowledge and apprehension both of good and evill bee woven in the head, and so is *Opus capitis,* a worke of the braine; yet the love and desire thereof is dyed in the hart, and so is *Opus cordis,* a worke of the hart. Indeede Philosophy disputes about the principality of the soule, whether in the Head or in the Hart.. But if Divinity may determine the question, her chiefe residence is in the Hart; where shee sittes like a Queene Regent, and commaunds all other inferior facultyes and members, as the Centurion (in the Gospell) did his souldiers. For out of the abundance of the Hart the mouth speaketh, the eye seeth, the eare heareth, the hand acteth, and the foot moveth. This is the Judge that gives the charge; the captaine that gives the onset; the fountayne that serves all the roomes and offices of the house; the great wheele that turns about the lesser engines; the center, from whence all lines of good and evill are derived to the circumference of the whole man.

The good man (sayth our Saviour) bringeth forth good thinges, and the evill man evill thinges; but both of them *de thesauro cordis,* out of the treasury of the Hart.[c]

We have all of us a trick of our first Parents, to muffle our owne harts, (as Thamar did her face) and either hide or excuse or translate our sin: as if it were not a cockatrice-egge hatcht in our owne brest, nor a poyson'd cobweb spun out of our owne bowells. Adam will lay the fault of his temptation upon the woman; Eve will cast it on the serpente; and both of them by rebound upon God hymselfe.

The woman (sayth hee) not of myne owne choosinge, but *quam tu dedisti,* which thou gavest mee: whereas indeed it was a woman of his owne choosinge, even the concupiscence of his hart. Agamemnon (in Homer) layes the cause upon

[c] Matt. xii. 35.

destiny οὐκ ἐγώ, ἀλλὰ Ζεῦς καὶ μοῖρα; 'twas not I but God and my hard fortune. And the Astrologers (in St. Austyn) put it upon the starres: *Stellæ sic positæ sunt, necesse ut homo faciat peccatum:* Mercury told the lye, Mars did the murder, Venus the adultery.[d] But our Saviour fetcheth them from another head, Murders, adulteryes, thefts, blasphemyes, and whatsoever thinges defile a man, they all proceed *de corde*, from the fountayne of the Hart.[e] *Si peccavi, ego peccavi, non fatum, non fortuna, non diabolus.*[f] The starres may incline but not infuse. Fate and Providence may foresee, permit, and dispose; but let no profane mouth belch forth such blasphemy against the justice and goodness of the Almighty, as to make hym the author of sin. Nay, the Deville himselfe is but *incentor*, rather than *actor* or *immissor:*[g] hee may blow the bellowes, but the Hart is the forge; hee may help to beget syn, but the hart is the woombe where it is conceyved: The envyous man may sow teares, but the soyle that bringes them forth is the hart; he may digge and dunge and water, but the Root which sends forth this cursed fruit is no other than the Hart. *Therefore the Hart, &c.*

But the Root that's not throughly growen and well fastened in the ground, cannot spread forth its branches farre, nor yet send forth much store of fruit. True: But this Root heere is fully growen and deepely fastened: *The hart is* FULLY *set, &c.*

And heere wee have the full period and growth and complement of sin. It fares therewith as with a tempest at sea; in which there are first *leves undæ*, little waves; afterwards *maiora volumina*, greater volumes and billowes of water; and last of all *fluctus ad cælum*, surges mountinge up

[d] Macula in Luna non maculat animam.

[e] Matt. xv. 19.

[f] August. in Psal: xxxii.

[g] Rabanus in Matt. xv. 19.

as high as heaven. The Prophet Esay in some such manner describes the breed of serpents: first an egge, next a cockatrice, then a serpent, and afterwards a flyinge dragon.[h] And the like wee have in the Parable, touchinge the groth of the leaves and bad seed in the ground: first the blade, then the eare, after that the full corne in the eare.[i] Such also is the infancy, the groth, and the full strengthe; beginninge, the progresse, and the full measure of sin in the hart of man. Like the waters in Ezekiell it flowes first up to the foot, then to the ankle, then to the knee, till at length the hart bee top full to the brimme. *Nemo repente fuit turpissimus:*[j] Syn knitts not the joynts, nor comes to full stature but by degrees. There is *Abire, stare, et sedere,* sayth the Psalmist:[k] first to walke a turne, then to stand still, and lastly to sit downe. There is *concipere, parere, et consumari,* sayth St. James;[l] first it is conceyved in the hart by suggestion; then brought forth by consent and action; lastly consummated and perfected by custome and delight. There are moates and beames; gnats and camels; ἀσθενήματα frailtyes, surreptions, and infirmityes; and there are also παραπτώματα, cart ropes of sin, and cords of vanity; when wee committ sin with a brazen forehead, with an high hand, and with a greedy hart; when wee sin with Pharaoh presumptuously, with Cain desperately, with Judas malitiously, and with Julian blasphemously.

Thus Syn at first but a greene twigge, if the axe of judgment bee not layd unto the root to hewe it downe, it growes in time to bee *annosa arbor,* an old tree;

> ——————— quæ quantum vertice ad auras
> Ætherias, tantum radice ad Tartara tendit.[m]

which spreads her rotten branches upward against heaven, and her bitter root downward unto hell.—And this is *pleni-*

[h] Esay.
[i] Matt. iv. 28.
[j] Juvenal.
[k] Psal. i. 1.
[l] Jam. i. 15.
[m] Virgil.

tudo peccati the fulnes and complement of syn; which riseth to this fulnes, because God doth not empty and poure forth the full vyalls of his wrath, 'Because sentence not executed, therefore the hart is fully set, &c.' But this fulnes of sin is not all; there is yet a fuller and further meaninge of the words, another fulnes in the text; and that is *plenitudo cordis*, the fearles (or rather the fearfull) induration of the hart. For the Hebrew Originall reades it *the hart is full;*[n] a phrase usuall in the Scripture, to note the obstinacy and obduration of the hart. Other translations differ rather in termes than in sense; ἐτολμησαν καὶ αφοβῳ καρδίᾳ,[o] sayth the Greeke: *sine timore ullo*, sayth the Vulgar Lattyn; the hart is bold and fearles to committ evill. Our English hath expresst them all in two wordes; the hart is *fully set:* wherein wee have two stemmes and stalkes of the same root; Induration and Security. And first for the Induration of the Hart, caused by God's long-sufferance and forbearance. *Therefore the Hart, &c.*

The Hart of man is like iron; softened and mollifyed, and made plyable and malleable by the fire of judgment and affliction; but without this, it persists in its own naturall hardnes, and so becomes the Devill's anvile, whereon hee forgeth and fashioneth all manner of sinnes. If an horse feele the bit in his mouth, and the spurre in his side, he will obey his rider; but lay the reynes on his neck, and then (as the son of Syrach speakes) *indurescit* hee becomes headstrong and untamed;[p] and the child that is cockered and left to himselfe, *insolescit*, waxeth stubborne and wilfull. God softens by his judgment and vengeance, and hardens by his mercy and sufferance. A strange and harsh position may some thinke; that gentle and supple oyle, should beget hardnes, and goodnes it selfe be the cause of all evill. But the Scripture hath expressly sayd it, and wee

[n] Vide Esth. vii. 5. [o] Aquilla Symach. [p] Eccles. xxx. 8.

must stedfastly believe it: *indurat quem vult,* God hardneth, when and whom, and how hee pleaseth.[q]

Somtyme he doth it privately by denyinge and withholdynge the spirit of his grace, which should enlighten the understandinge, and mollify the hart. For hee hath *funiculum in manu,* a line or cord in his hand;[r] *quem trahit et retrahit, ducit et subducit,* (sayth Gregory) wherewith hee drawes some, and which he withdrawes from others.[s] St. Austyn in three wordes hath cleared this truth against Faustus the Manichee; *Diabolus suggerit, Homo consentit, Deus deserit,* the Devill workes by suggestinge, Man by consentinge, and God by forsakinge.[t] *Non infundendo malitiam, sed substrahendo gratiam;*[u] not by the infusion of any poyson of wickednes, but onely by the substraction of the influence and assistance of his blessed spirit; *Ut non ab illo irrogetur aliquid, quo sit homo deterior; sed tantum quo sit melior, non erogetur;* So that God gives nothinge to make a man worse, but onely withdrawes that which might make him better.

Take away the pillars and props of an house, which Sampson did, and the house will fall to ruine with the very weight of the buildinge; Let a lame man want his staffe to sustayne hym, hee falles through his owne debility and weaknes: And if a country lye wast and unpeopled, it becomes a desert of itselfe, covered with nettles and bryars, and is taken up by satyres and scrich-owles for lack of better inhabitants. The body of the Sun is altogether hot and lightsome in it selfe, and his naturall office is to warme and lighten the world, but the remoovinge thereof from the upper parts of the earth, where wee live, into the other hemisphere, bringeth cold and darkness upon us: So the departure of God Hymselfe most righteous, from an unrighteous soule by

[q] Rom. ix. 18. [r] Ezek. xl. 3. [s] Homil. 13. in Ezek.
[t] Lib. ad Simplic. quæst. 2. [u] Aquin.

the onely remove of His gratious presence, leaves it to it selfe in an habit of hardnes and injustice hardly to be recovered. And this is one way of God's hardninge the hart, by way of Privation and Desertion.

Otherwhile Hee doth it permissively and by way of toleration; in sufferinge an hard hart to waxe as fat as brawne;[v] in givinge success to ill purposes which hee could have stopped; and by licensinge the Devill to worke upon the sonnes of men, without either increasing of their strength, or weakininge of his force.

And lastly (which makes for our purpose in hand,) God hardens the hart occasionally and by accident; when Hee doth that which is good in itselfe, which notwithstanding, through ill disposition of the sonnes of men, encreaseth and aggravateth theyr sin; Even as the same heat of the sun melts waxe, but hardens durt; or, as the same shower of rayne causeth good fruit in the earth well manur'd and dressed, but weeds and bryars in the soyle untilled and neglected;[w] and yet is not the fault in the Sun or in the Rayne, (not in the Grace and goodnes of God) but in the diverse disposition of the subject, in the ill temper of the hart.[x] See this in Pharaoh, whose example alone may be a precedent for all the sonnes of men in this point of induration. His hart then was hardned, both against the people of Israell ('Get you to your burdens, give them no straw:'[y]) and likewise against the Lord hymselfe; 'Who is the Lord that I should heare his voyce?' But whose doinge was all this? Let me answere as St. Austyn did in another case; *Duo erant, sed unus peccator:*[z] twoo were joyned in the worke, but one onely was in fault.

God hardned Pharaoh *per justum judicium*, by his just

[v] Esay vi. 10.
[w] Heb. vi. 7, 8.
[x] Origen. de Princip. lib. 3. c. 1.
[y] Exod. v.
[z] August. de C. D. de Lucretiæ raptu.

judgment; and Pharaoh hymselfe *per liberum arbitrium*, by his owne free will.[a] First Pharaoh's hart was dull and heavy, (sayth the text,[b]) which is to bee referred to his owne obstinate hardninge of it; But afterwards God (who never forsakes till hee bee forsaken,[c]) hee putteth as it were iron to iron, adamant to adamant, and makes an accession of some worke of his owne; *Ego indurabo*, 'I will harden the hart of Pharaoh.'

If any here make scruple, and come in with a *Quomodo*, how this is done? St. Austyn hath stopt the mouth of blasphemy, and told us of the manner how; *non par potentiam* (sayth hee) *sed per patientiam;* God doth it not by his compulsive power, but by his indulgent patience. All the while Pharaoh felt His hand, *afflictus pœnituit*, hee could humble hymself, and cry God 'a mercy for his sin: But so soone as God suspended His plagues and judgements, *iterùm se in superbiam elatus erexit;* with a marble and flinty hart, with a stiffe and iron-sinew'd neck hee return'd agayne to his owne obstinate and obdurate rebellion. So then God's *Ego indurabo* is no more than *Ego suspendo plagas et flagella;* his hardninge the hart, is but the forbearance of his punishinge hand.[d]

Take a playne and familiar similitude from the mouth of St. Origen;[e] A Master (quoth hee) who by his long and often indulgence and remissness hath made his servant grow careles and insolent, hee can at length say thus unto hym: *Ego te perdidi, Ego te talem feci, &c.*[f] It is I my selfe that have spoyld thee, I have made thee thus stubborne and negligent. I am the cause of this malepart disobedience who

[a] August. de Grat. et lib. Arbit. 23.
[b] Exod. vii.
[c] Non deserit nisi deserentes. August. de Temp. 88.
[d] Ibid.
[e] De Princip. lib. iii. c. 1.
[f] Vide August. serm. de Temp. lxxxviii. 1.

did not punish thee severely (as I might deservedly) accordinge to the merit of thy offence.

The father (in the Comedy) sayth as much to his ungratious sonne; *Male te docet mea facilitas multa,*[g] my facility hath caused thy iniquity. And the case heere fares alike with the sonnes and servants of men: God's longanimity and connivance, though it still expect the conversisn of a sinner, yet it gives way to the course of syn; and syn multiplied and continued breeds despayre, and despayre is the mother of induration.[h]

And from God's induration of the Hart, growes a fearles Security in Sin. The Prophet hath joyned them both together. *Indurasti cor, ut ne timeremus;*[i] thow hast hardned our hart from thy feare: Which was the 2nd stalke of this Root, the bôldnes and hardines of the Hart. *Sine timore ullo,* 'Therefore the hart is *fearles* to committ evill.'

Such is the servile and brutish basenes of our nature, that wee are more strongly either stirred or stayed in the ordinary passadges of our life, with threats then with promises; with feare of that which is evill, then with hope of that which is good. For feare beeinge a most powerfull passion, doth usully sway all our deliberations, and chiefly moderate the course of our affayres.

And heereupon God, as the most deepe searcher and skillfull applyer, hath both in the tyme of the law, and in the tyme of grace, used this meanes as a bridle to guide us in the paths of his Sanctuary. For, feare is the fulnes and crowne, (as the son of Syrach speakes) the beginninge, the beinge, and the end of wisdome.[j] St. Basill calls it a bit in our mouth, or a hooke in our nostrils to keepe us from syn; And St. Bernard styles it *sepem præceptorum,* the hedge of

[g] Terent. — Prosperity slayeth the wicked. Psal.

[h] August. ut suprà.

[i] Esay lxiii. 17.

[j] Eccle. i. 12. 15. 18.

God's commandments; that as the Law is a schoolemaster unto Christ, so feare is παιδάγωγος a schoolemaster to the Law. 'Twas Job's argument for his owne integrity; because destruction from God was a terror to hym.[k] And David sayth of hymselfe, that hee kept God's precepts and testimonyes, for that his judgments were fearfull and terrible in his sight.[l]

And this were a preachinge fit for these tymes; to threaten and thunder out law and judgment, to denounce terror and vengeance, to pierce and wound the inward hart, divide the bones and marrow; make the flesh to tremble, as Felix did;[m] the joynts of the loynes to bee loosed, and the knees to dash and knock one against another, as Balthazar's did, when hee saw the dismall and fatall hand writinge on the wall.[n] No pillowes to be sowen under men's elbowes, nor syn to bee smoothed over with a sleekstone: blessings must sleep a while, mercy goe aside, and peace return to the God of peace, and not bee spoken of. That reverend and religious estimation which was of God in David's tyme, ('There is mercy with thee, O Lord, and therefore thow shalt bee feared,') is now abandoned and put to flight. This rather must bee our doctrine; there is judgment with thee, O Lord; with thee is ruine and subvertion; with thee are plagues and torments; with thee is battayle and famine and snares, and captivity, and storme and tempest; there is fire and brimstone with thee, O Lord, thererefore thow shalt bee feared.

But alas, the sonnes of men are so farre from being feared with a verball denuntiation, that theye will skarse bee terrifyed with a reall execution. Children (wee see) are skared with harmlesse bull-beggars, but dread lesse the fire and water: So men in this world feare those that kill the bodye, but not Hym that can kill body and soule. When the Lyon roares, the beasts of the feild are afrayd: wee tremble

[k] Job, xxxi. 23. [l] Psal. cxix. [m] Act. xxiv. 26. [n] Dan. v. 6.

to heare a great man speake; and the yong men hide themselves at the voyce of Job: And yet, alas! who is there that trembles at a verball reproofe of the Lord? They thinke Hym a simple person that cannot endure a word. And therefore good Christians that are so much caste down at the threatnings of the Lord, are with the wicked but fooles and faint-hearted. Nay more, let the hand of the Lord light upon theyr fellow-companyons, and that shal bee no prognostication to them. When divination was by lightninge, those lightninges which fell on the sea or the toppes of the mountaynes were never brought into observation, but called *bruta fulmina*; so the judgments of God that light upon others, are farre enough removed from them, and therefore they never call them into question. Nay alas they make lighter account of them, as long as they are but threatned in God's word, or executed upon others, then the Turke did of the Pope's bull, or of his indulgences to the people to take armes against hym;° that by a letter to the Pope, hee required that hee would call in his epigrammes agayne. So men thinke that when the Lord threatneth the seizure both of body and soule, the attachinge of our spirits, the confiscation of our consciences, the banishinge of us from heaven, the hanginge of us in hell, the suspendinge of our salvation, and the adjudging of us to condemnation; to bee nothinge but witty Epigrammes, invented to exercise men withall. One calles the excommunication of Paul 5 against the Venetians, *dirum carmen:* and another calles the paynes in Hell, *Pœnarum celebres ferias.* So the world deales with God; his threatninges are but idle tragedyes, and the punishments in hell may have theyr holy-dayes for recreation. So that now God shall bee as well beholdinge to jestinge Lucian, or any inventor of fables or tragedyes of hell, to make an old woman weepe and tremble, as to his owne Pro-

° Pius II.

phets and Apostles. But let them bee well assurd, that hell is no painted fire: for they shall find that God hath fire and fagott, sword and bow, speare and iron rods, to dash the hardest hart; then shall they tremble most at the execution of justice, that feared it least when it was but threatned.

I have now done with the Roote which is the Hart: together with the twoo stemmes and stalkes thereof, obstinate Induration, and fearles Security. *The hart is fully set, &c.*

The next and last poynt I observed is the Fruit that growes upon this Root; and that is the Working of Evill. A cursed fruit of a bitter root; and all because the tree is not hewen downe by the axe of God's judgment.

The word here in the text is as the thinge it selfe, of a large extent. For there is *Opus cordis, oris, et operis:* the evill worke of the Hart, of the Tongue, and of the Hand; to thinke evill, speake evill, and doe evill; Atheisme, Blasphemy, and all Profanenes.

And first for the Atheist, who (with David's foole) sayes in his hart; *Non est Deus;* there is no cause beyond Nature and Fortune; for into these twoo may all thinges bee resolved as into theyr first principles. As for God, tush hee sees not, neither is there any knowledge in the Most High; *Cælum cælorum sibi,* His Providence is howsed above the Moon, darknes is his pavillion, and clouds a thicke coveringe to Hym; Hee walketh in the circuit of heaven, nor doth hee behold what is done upon earth amongst the sonnes of men. *Pax et securitas;* All is Peace; wee suffer no change, wee feel no misery; let the Preacher say and threaten what hee will. And thus they put out God's twoo eyes as the Philistines boared the eyes of Sampson.[p] No Providence; because, *bonus màle, malis benè,* nor any Justice, because all thinges happen alike, and remayne *in statu quo* since the tymes of our fathers.

[p] Judg. xvi. 21.

But impiety rests not heere in the boosome of the foole; but breakes forth also into his tongue, bealches out blasphemy against the justice of the Almighty, and slaunders the footsteps of his annoynted. There have beene in all ages some of these Egyptian frogges, to throat it out against God so long as the weather was fayre, as if hee could not send a storme. Dionysius, when hee had pillaged and rob'd the temple of Proserpine, and afterwards sayld home to his owne citty with a prosperous wind and fortunate success; *Videtis Deos sacrilegis favere:* Behold, (quoth hee) the God's doe favour sacriledge.[q] The Israelities jested at God's threatnings: 'Where is the word of the Lord? let it come.'[r] Those mockers in St. Peter aske in skorne for the promise of his comminge. And in the prophecy of Esay we have a proud Edomite standinge on Mount Seir, securinge hymselfe in the strength of his owne armes, flowtinge the Prophets of God which came against hym with the burden of warres, and callinge to the watchmen with the voyce of derision; what hee saw in the night? 'Watchmen, what was in the night? Come, tell us the tale of the night.'[s] Thus the Edomites and Epicures of our dayes flout theyr Prophets and watchmen. Yee talke of a night, and an houre of judgment and calamity; but threatned men draw long breathes. Yee pretend visions in the night which portend our ruines; but where commeth this night, or where is the promise of his comminge? We will shake off the yoke of Israell, and crowne our dayes with the rose-buds of peace, and not feare the sword of Egypt, nor Asshur, nor God's hymselfe in heaven. The mount of immunity, whereon wee stand, is safe out of the gun-shot of heaven and hell; wee shall not bee moved, though the battelments of heaven shot thunder, and the pillars of the earth quaked.

And this Atheisticall and blasphemous perswasion of im-

[q] Cic. de Nat. Deor. [r] Jer. xvii. 15. [s] Esay. xxi. 11.

punity sets ope the floud-gate to all Profannes and Impiety, and leads the sonnes of men headlong to theyr destruction. The thiefe that hath often escaped prison and gallowes, thinkes hee shall never bee brought to the barre. If wee can but steale sin without punishment, good successe doth harden and encourage us in the course of impiety: and because wee have been suffer'd twoo abominations, wee will venter upon the third. It is the conceyt of an ancient Father that if Adam had seen any dyed before hym, hee would never have transgressd: But because the sentence of *Moriemini* was not presently executed upon Eve hee stood a long time in a quandary, and at last resolved to eate. The Israelites playd the wantons while Moses was absent in the Mount; God's absence and long-sufferance, is made but like a still fit* of musicke to play sinners a sleepe. Did God but smite downe one, raigne fire and brimstone on another, and cause the earth to swallow a third; while mischiefe was in theyr hart, blasphemy in theyr mouth, and villany at theyr fingers' ends; the sonnes of men would not bee so bold and fearles to committ evill. But when this fond and presumptuous opinion of impunity hath (like a canker) so over-spread and eaten into the manners of people, then is fulfilled that which the prophet Esay puts down for a sounde position; *Misereamur impio,* Let favour bee showed to the wicked, and yet hee will not learne righteousnes.[t] *Dedit locum pœnitentiæ,* God hath given hym a space to repent; *et ille abutitur in superbiam,* and hee makes it a pattent and license for all rebellion.[u]

And what's the reason of this? *Non flagellatur;* Hee is not in trouble, nor yet plagued like other men; therefore

* "A still fit of musicke," signifies *a slow strain* or *movement;* the expression *fytte* was also anciently applied to the cantos or divisions of a poem which was sung or recited.—*Vide,* Strutt, &c.—J. H. B.

[t] Esay. xxvi. 10. [u] Job xxiv. 23.

pride compasseth hym about as a chaine, and violence covereth hym as a garment.'[v] *Because sentence not executed, &c.*

But (will some reply) will hony then turne to poyson? and God's long-sufferance prove no better than the bawd and pander of sin? Fond ignorant man; 'Knowest thou not (sayth the Apostle,) that the goodnes and forbearance of God leades thee to repentance and salvation?'[w] Nay more, 'the long-sufferinge of God (sayth St. Peter,) is salvation.'[x] Salvation it is, and to salvation it leades causally and of it selfe; though occasionally, and by accident it lead many to sin and destruction. The poets tell us of Achilles speare, that it did both wound and heale: And Naturalists tell us of the water of Dodona, that it did both lighten and extinguish torches; And experience telles us, that the same fire both melts waxe and hardens durt, both purifyes gold and consumes stubble. And the Scripture telles us, that Christ is to them that beleeve a living stone, but to the disobedient a rock of offence; and that the gospell is to some the savour of life, to others the savour of death. Thus the diverse disposition and receptivity of the subject alters the operation of the cause. The fire of judgment and affliction hardned wicked Pharaoh; but it softned righteous David, that his hart melted like waxe. And so contrary, God's mercy and longanimity, the best of all his attributes, yet are the worst of all abused: beinge made but a cradle to rock and lull the sonnes of men a sleepe in sin. For though the proper and direct cause of sin bee our owne inward corruption, and the Devill's outward temptation; yet occasionally and objectively God's patience and forbearance is likewise a cause of sin; because it is a principle from which the sonnes of men thus argue and reason; God is mercifull, therefore hee will not punish, or at least wee shall have space enough hereafter; thus fondly imagininge, because vengeance is not yet inflicted, that either

[v] Psal. lxxiii. 5. 6. [w] Rom. ii. 4. [x] 2 Pet.

there is no providence at all, or they doe not syn at all, or they shall have tyme to repent for all; or because hitherto, therefore as well for ever they shall escape unpunished.

The wicked man blesseth hymselfe in the desyre of his hart; sayinge to hymselfe, 'I shall have peace, though I walke in the imagination of my hart to adde drunkennes to thirst;'[y] Hee is lavish of God's mercy, sets that upon the tenters, and makes it rise as high as the mountaynes; But for his justice, hee skants that, and makes it like a mole-hill. Hee thinkes that God is all lead, heavy-footed to judgment, and that His hands are bound up in a clout; or if hee pull them out, yet is hee so tender over them, that he may not endure to lay them on theyr stony and iron harts, least by the blow hee should complayne of the stiffe resistance of the stroke.

——————————— Audis
Juppiter hæc! nec labra moves, cùm mittere vocem
Debueras vel marmoreus, vel aheneus![z]

Well; let them sleepe and snort in security: *At non dormit perditio,* but theyr damnation sleepes not.[a] Nay, God hymselfe will not alway sleepe. *Nunquid qui dormit, non adjiciet ut resurgat?*[b] Yes, no doubt hee will: and they shall know and feele, *nec surdum, nec Tiresiam quenquam esse Deorum;* that although hee hath leaden feet, yet he hath hands of iron; though (with Cæsar) *lente festinat;* hee make but slow haste; yet at length (like Jehu) he marcheth furiously; and recompenceth the slacknes of judgment with the heavynes thereof. As fire, though happily it lye in smother and smoake a longe tyme before it breake out, yet when once it ascends and hath gotten height, *incandeseit eundo,* it increaseth by goinge: So when the fire of God's wrath is once throughly kindled, it burneth to the bottome of hell before it give over, and sets on fire the foundations of the

[y] Deut. xxix. 19. [z] Juvenal Sat. 13. [a] Pet. [b] Psal. xl.

mountaynes. Adam may run into the bushes and cover hymselfe with leaves, and thinke to beguile God's eye; but Adam shal bee called forth and cast out of Paradise, and have sentence of Death pronounced on hym and all his linage.

Say not then, I have sinned, and what harme hath happened to mee![c] for the Lord is long sufferinge, hee will in no wise let thee goe. Concerninge propitiation bee not without feare, to adde sin to sin. And say not, His mercy is great, hee will be pacifyed for the multitude of my sins; for mercy and wrath come from hym, and his indignation resteth upon sinners. The pitcher, though it goe oft to the well, yet will at length come home broken. God is μαχρόθυμος long-sufferinge; but not eternall-sufferinge; for this were not longanimity, but stupidity. And therefore as the rod of sinners shall not alway stay upon the righteous, so neither shall the rod of vengeance stay alway from sinners. Though wee escape the pit, wee shall bee taken in the snare.[d] Wee shall flee from a beare, and a Lyon shall meet us:[e]—Wee may be delivered in six troubles, and the 7th shall despatch us. Hym that escapeth, from the sword of Hazaël, shall Jehu slay;[f] and hym that escapes Jehu's sword, shall Elisa slay. For consider but these twoo thinges in God's judgments: *Tarditatem et varietatem*, the slacknes and the variety thereof. Is not sentence presently executed? stay a while; it shal be.—God exacts the debt presently of some, to others hee deferres with takinge of interest. Is it not inflicted upon our bodyes? it may bee our soules shall pay for both. Are wee not punisht alive? sure wee cannot scape, beinge dead. Never yet lived unrighteous man upon the face of the earth who had *crimen in pectore*, sin in his brest; but the same also sooner or later had *Nemesin in tergo*, vengeance at his back.

[c] Eccles. iii. 4, 5, 6. [d] Jer. xlviii. [e] Amos v. [f] 1 Kings xix.

What though sometymes, and to some sinners, the Lord bee pleased to iterate his sufferance; yet farre be it off that wee take incitement thereat to iterate our misdeeds.[g] Hee punisht his Angells in heaven for one breach, Achan for one sacriledge, Mirian for one slander, Moses for one unbeliefe, Ananias and Saphira for one lye. Hee may bee as quick and speedy in revenginge hymselfe upon our offences. Physitians cut a veyne in the foot or the arme, when the whole body is ill affected: and a Master beateth one schollar to admonish all the rest. *Ut pæna ad paucos, metus ad omnes perveniat.*

Beloved, let us not flatter and deceive our selves. *Cuivis potest accidere, quod cuiquam potest;* wee have no priviledge of exemption above our fellowes; God's judgments upon others ought to bee to us examples of terrour, and not precedents of presumption.

Admitte no outwarde temporall judgment befall thee in this life: Thow art not devourd of the earth as Corah and his company; not drown'd in the sea as Pharaoh and his host: not torne by dogges as Jesabel; eaten by worms as Herod; slayne with the sworde as Sennacherib; &c.

Prima et maxima peccantium pœna, peccasse (Senec. epist. 97.) Syn is a torment to it selfe; which, beside the shame and turpitude of the act, hath so many terrors, furyes, tumultes, and vexations attendinge it; especially the rack and strappado of a guilty Conscience; which like a fierce blood-hound or hell-borne Megœra, is a restles tormentor. And can Dionysius the tyrant eate his meat cheerfully when a drawen sworde hanges over his head; or a condemned captive playe at cards or dice with a rope about his neck.[h]

Wee murmure and exclayme, if a tyrant bee not presently

[g] Quem sæpe transit casus, aliquando invenit.

[h] This is not *supplicium*, but *extremum supplicii*.—PLUTARCH.

executed; and so prescribe to God, and make Hym *littorem* not *Judicem*.

Wee thinke it commonly that no sinner is punisht, unlessee hee come to a shamefull and miserable end; as if a fish that hath devoured the hooke, were not taken before it bee rosted and broyled by the Cooke. So soone as ever one hath sinned, hee is bound over to punishment; and havinge devoured the sweet bayte sin, hee hath in his bowells the hook of a tormentinge Conscience, the very hell upon earth. *Tuta esse scelera, secura non possunt:*[i] Syns may bee without danger for a tyme, but never without feare. This is the case of all sinners; *quorum si mentes recludantur, possint aspici laniatus et ictus*[j] whose mynds, if they could bee opend and unrippd, wee should see theyr rents and stripes within.

But admitt yet that many have theyr consciences seared and cauteriz'd with an hot iron;[k] and either so stupid and blockish, that they feele no judgment; or so careles and secure, that they feare none.

Sure, a most woefull case. *Miserius nihil est misero se non miserante;* there's nothinge more wretched then a wretched man that reckes not his owne misery. Security is the very suburbs of hell; and an insensible hart is the Deville's anvile, whereon he fashions all sins, and the blowes are not felt.

Let me speake a paradoxe, but a truth. It is the plague of many that they are not plagued. *Perieram nisi periyssem*; they are undone that they are not undone: even this is the greatest punishment, the want of punishment: and the hand of God is then heavyest when it is lightest; heaviest on the soule when lightest on the bodye. *Recessit zelus meus a te;*[l]

[i] Facit.

[j] Idem.

[k] Magis in morbo indicantur, qui tabe aut marcore laborant, quam qui inflammatione aut febre.—PLUTARCH.

[l] Exek. xvi.

My wrath (sayth God) is departed from thee, and I will bee no more angry. Upon which wordes St. Bernard hath a sweet and divine meditation: *Tunc magis irascitur Deus, cum non irascitur:*[m] God is then most angry when not angry at all.[n] *Misericordiam hanc ego nolo* (sayth hee)—God keepe us from such mercy; this pitty is beyond all fury.[o] And therefore, with St. Austyn, let us pray against it: *Domine, hic ure, hic seca, hic lancina, ut parcas in æternum.* Lord, heere plague, cut, launce, burne mee: So that for ever thow wilt spare and save mee: Correct us heere (O Lord) in the day of mercy, that so wee may not bee condemnd heereafter in the day of judgment.

Which God grant for his mercy sake, for his Christ's sake, through the operation of his spirit; From which sacred Trinity bee a blessinge upon ourselves heere assembled, a blessinge upon what hath been delivered, and a blessinge upon the whole Church. And unto which Sacred Trinity, but one unparted Majesty, bee all prayse, power, thanksgivinge, and benediction, now and for ever.

Αμην.

It appears, from what follows, that the preceding discourse was again preached in the year 1641, at the parish church of Cressingham Magna, upon the occasion to which it refers, and these additional pages were partly delivered prefatory to the discourse, partly at its conclusion. They allude to the very convulsed state of our political and especially ecclesiasti-

[m] Serm. 42 super Cant. [n] Crudelis misericordia.
[o] Deus nos dereliquit quia non visitavit.

cal affairs at this important period. Southey in his *Book of the Church,* Chap. 17, observes; "The condition of the church at James's death was, to all outward appearance, flourishing as its truest friends could have desired. It was looked upon as the head of the reformed churches, honoured by foreign Protestants, and dreaded by the enemies of the Reformation, &c. A fatal crisis both for the church and state was drawing on."

This crisis was rapidly fomenting at the time when the following additions were made to the discourse. The Puritans were visibly and daily gaining ground, a severe blow was aimed at the Church Establishment, and those deplorable events were gathering which ultimately led to the untimely death of Charles, and the subversion of the monarchy. The 54th chapter of Hume relates very particularly to this interesting period. It is one of considerable moment in our Church History, and it is curious to observe the opinions which a country minister might venture to promulgate under such hazardous circumstances. Our author appears from this, as from other passages in his Sermons, to have been a zealous and conscientious supporter of the Established Church, and the expressions he makes use of in alluding to the existing state of ecclesiastical affairs, are singularly apt and

correct. He says, " Above all, that which is most pretended and talked of, religion, 'tis but *nomen inane*, a base and empty title, a stalking-horse, a mockery, a shadow, an outside, a formality."

It may be observed that the catastrophe which our preacher expected from Ireland, did some short time afterward actually take place. We find that " About the end of October this year (1641,) a rebellion broke out in Ireland, which was carried so close, that no certain notice was given of the conspiracy till the very evening before it was to be put in execution. It was generally said, the late insurrection (we must not call it rebellion) in Scotland gave the first encouragement to this in Ireland, and the pretences were in many of them the same, namely, for liberty of conscience not to have the English bishops and liturgy imposed upon them; and these, as those in Scotland, being mighty zealous in their religion, when once they were possessed with a possibility of compassing their designs, executed whatever the impetuous dictates of superstition, or wicked exhortation of priests could infuse into them; in this, exceeding the actions of the Scots, whose religion, founded on more pious principles, instructed them not to such bloody ways of propagation of it."—Sir R. Baker's *Chronicles*, edition of 1696.

CRESS. MAGNA.
At the Fast, Jan. 20. 1641.

THE ancient and religious and solemne use of those three good workes, joyned together by our Saviour in his most divine Sermon on the Mount; viz. Fasting, Prayer, and Almes; by which, we offer up to God all that wee use or have; viz. our Body by Fasting, our Soules by Prayer, and our Substance by Almes: the religious and godly use of these, (I say) specially in tyme of any common calamity and danger, and also when any weighty matter was in hand for the Church and Commonwealth, is evident both in holy Scriptures, and likewise by the Practice and Example of God's People in all ages. That, as God (of his just judgment) doth sometymes threaten and send among his people, Afflictions and Perills, to shew his anger against sin, and to call them to repentance and amendment of life; so agayne all men should bee provoked and stirred up to a more strict and serious and deepe consideration of theyr owne state, to ponder theyr unthankfulnes and forgetfulnes of God's mercifull benefitts towards them; with craving of Pardon for the tyme past, and to aske his assistance for the tyme to come, to lead a more holy and righteous and sober life, and so to be defended from all further and future Perills and judgments.

The present Tymes (wee are fallen into) are evill; and wee have made them so by our evill deeds; that I may be bold to put the question which Moses did (Deut. iv. 32.) *Interroga de diebus antiquis;* Aske now of the dayes that are past, search the Chronicles and records of the Tymes before us, and enquire from the one side of Heaven to the other, if ever the like hath befallen this our land, as hath been seene and heard in these our dayes. It was the complaint of an holy Martyr, Polycarpus, in those primitive golden tymes,

and wee may take it up now in the latter iron age of the world; *O Deus, in quæ tempora nos reservasti!* Such tymes, that wee may say, and wish, and pronounce as S. Hierome did of his dead friend Nepotian, *Fælix Nepotianus qui hæc non vidit:* Happy are those that are fallen asleepe, and taken away from seeinge the instant and extant miseryes of this age.

England and Scotland (twoo Sister-Nations) were lately struggling, like Rebecca's twoo twinnes, within the same woomb. But (thanks be to God) that thorne is drawen out of our sides, without an issue of blood. Ireland now (a 3rd Sister) looks with a bloody face; and *Jam tua res agitur*, 't is high tyme to looke to our selves, when our neighbour's house is on fire. Deepe calleth to Deepe; one wave, one billow, one sin, one calamity on the neck of another. There is *diluvium aquarum*, a deluge, an inundation of waters flowing and breaking in upon us. The sluices and flood-gates of the deepe are broken up; waters from above and beneath, from within and without; not only Meribhah, the waters of strife and contention, but even *torrentes Belial*, the torrent of faction and sedition, and rebellion, and the over-flowinge of ungodlines.

A cloud, a great cloud hanges over our heads; and when clouds are gathered, the heaven is over-cast and darkned, and a storme to be feared.

I will not, I may not, I cannot count the dust, nor give you in a Bill of Items, a catalogue of all particulars.

Take them in one grosse sum.—

Both Church and Commonwealth are diseased bodyes, full of peccant and malignant humors, and 'tis hard to say whether the Distemper or the Danger be the greater. 'Tis in the hands of Almighty God and (next under God) in the wisdome and devotion of the State, by our Prayer, and Repentance and Humiliation, to seeke out and apply the Remedy.

But for the Disease and the cause thereof, sure it rests onely or chiefly in our selves. Or if it be any whit on God's part (and wee must take heed of slandering His footsteps, and charging the divine nature with injustice,) 't is onely through his goodnes and indulgence and long sufferance. Hee hath blessed us with a long Peace and Plenty and Prosperity, *(non taliter fecit,)* not dealt so with any nation round about us) and *Jam longæ patimur pacis mala*, this Peace and ease hath brought us into all security and Profannes and Luxury; The more Hee hath bestowed on us, the lesse hee hath receyved from us. His mercyes have been as a song and fitt of Musicke, to charme and lull us a sleepe. The more Hee hath shined upon us by the light of his countenance and the light of his Gospell, *sunt tenebræ per tantum lumen obortæ*, the more are our eyes dazled and blinded, and the more are our workes of darknes.

Like the spider, wee have suckt poyson from sweet flowers; and like an ill stomack, turnd good nourishment into bad humors; even the Grace of God into wantonnes. The Jews have a Proverb, that Vinigar is the sonne of wine, and the Poets feigne that Fawnes and Satyres were the sonnes and daughters of the Nymphes. Good Mothers sometymes bring forth bad daughters. For Truth begets hatred; Familiarity breeds Contempt; Prosperity engenders Pride; Indulgence occasioneth ill manners and licentious livinge. And God's mercy and longanimity, the best of all his attributes, yet hath the worst effect; For though properly and of it selfe it leads to repentance and salvation (Rom. iv. 2.) yea now (sayth St. Peter, 2 Peter, iii. 15.) is salvation; yet, occasionally, objectively, and by accident it opens the gate to sin and destruction. And from God's patience and connivance and forbearance and long sufferance, wee have taken a further and fuller liberty and occasion of doing evill.

So wee are taught by the Preacher in his Penitentiall

Booke: or rather, God gives the word, whosoever be the company of Preachers; as you shall find it written,

Eccles. viii. 11.—Because sentence, &c.

[*In this place the preceding discourse was read.*]

CONCLUSION.

A word of application, and so make an end.

Beloved, God hath beene our God in an especiall manner, even a gracious God to us in this land. Hee hath long forborne us, and wee have enjoyed Peace and Plenty for many yeares, while wee have surfetted on both. And how have wee requited hym? Turnd his long-sufferance into a feareles Security and induration of hart, and a boldnes to worke evill with greedines, and make his goodnes an occasion to the flesh, and a Pandar to all licentiousnes. I told yow before, I neither would nor could count and number the dust or the hayres of the head. But certainly Pride, and Malice, and Ease, and Fulnes of bread, and Falsehood, and Hollow-hartednes, and Sacriledge, and Dishonour, and Contempt of God's ordinances, are the cryingé sins of this land. Above all, that which is most pretended and talked of, Religion, 't is but *nomen inane*, a base and empty title, a stalking-horse, a mockery, a shadow, an outside, a formality. God made us reasonable creatures and expects from us reasonable fruit; wee have made our selves like to the brute beasts that perish. Wee professe our selves Christians, and live worse than Pagans.

Certainly, God hath a quarrell against us, and is angry with us. Hee hath bent his bow, made ready his arrowes, and prepared hym deadly weapons. And though hee bee patient, yet is hee not stupid. Our impenitency will make us fall upon his irrevocable sentence of wrath, whereof hee will never repent; but as hee hath spared, and spared, and spared, so hee will destroy and destroy: And as hee hath added yet

more houres, yet more dayes aud yet more yeares; so hee may, and (I fear) will adde yet more plagues, yet more punishments, and yet more vengeance; and as there is no end, no bound, no bank of our sinning, so no end, no limit or boundary of His anger.

It must be our Repentance that must re-instate us in God's former favour. And it is our Prayer that casts up a bank against the Sea, that the waters breake not in upon us: that setts an *Huc usque* to the waves—hitherto come, and no further.

And therefore as one Deepe calleth to another, And *Mirabilia Dei in Profundo:* So likewise, *De Profundis*, let us call to Hym from the deepe, the deepe of our harts: so shall Hee deliver us from goinge downe into the Deepe. For this shall every godly man make his prayer to Hym in a fit tyme, when to be found; and surely the great water-floods will not come neere us.

Let us end as we began.

Prayer is the lock to open and shutt up our service; and God, as Hee is, so ought to be the α and ω, the beginninge and endinge of all our actions.

Oremus.

GRANT (Good Lord), grant us thy grace, that wee may make a profitable and thankfull use of thy Patience and forbearance. Let not the sleepe of thy justice, lull us a sleepe in sin and security, nor our harts grow hardy and fearles to worke evill, because the sentence of thy wrath is not presently executed. But rather let it accomplish the true and proper end which is to lead us to Repentance and Salvation; that wee may redeem both thy favour and our owne tyme mispent and misse-employed, by our newnes of life; and that turninge our selves from our wicked wayes, thow mayest turne thyselfe from thy threatned and imminent judgments.

Grant this for thyne owne mercy-sake, for Jesus Christs' merits' sake, through the powerfull operation of thy Holy-Spirit.

From which Sacred Trinity and unparted Majesty, &c.

Sing Psal. xc, verses 1. 7. 8. 9. 12. to the end

II.

ABRAHAM'S SACRIFICE.

THE builder (in the gospell) that finisht not his worke, was branded by our Saviour with a marke of folly. *Hic homo cœpit ædificare et non potuit perficere;* this man began to build but could not make an end. I love not to feed your eares with scraps and fragments. And yet since I find that some broken meate was reservd of the loaves wherewith Christ fed the people; give mee leave therefore at this tyme to sew a new peece of cloath to an old garment, and to adde a new discourse to an old text; as it is written:

YORKE-HOUSE,
March 18,
1620.

GEN. xxii. 2.

Offer hym for an whole burnt-offeringe, &c.

MAN's life is a tyme of tryall and temptation.[p] Which if ever verified, sure my text heere makes it good; for never any gold was tryed in so hot a fire. Abraham had many assaults from God;[q] (the Jews reckon up ten;) most of them but easy taskes of faith and obedience: All ages have

[p] Job vii. 1. [q] Vid. Mercer. in loc.

stood amaz'd and astonisht at this last. The other but as so many Items; this, the totall summe and upshot of the rest. Those but as so many droppes to this stormy shower; and but as a few flourishes and *præludiums* to this mayne battayle and decretory encounter. Where there is *seges telorum*, a whole volley and chaine shot of difficultyes and distractions. *Abyssus abyssum*, one deepe callinge to another,[r] one wave in the neck of another; each word beinge as a fresh stabbe unto a bleedinge soule.

1.—*Tolle*, Take: *Novum præcepti genus*, a strange kind of command (sayth Austyn,) where murder must bee counted religion, and God gives man a Pattent for to sin.

2.—*Tolle tu*, Take thow. It must not bee done by a Proxee or Deputy; No bloody hackster, or hired assassinate, but the father hymselfe in person must bee this barbarous executioner.

3.—*Non servum aut Mancipium*, not a bond slave or hand-mayd; the servaunt will not serve the turne; but *Filium*, a sonne; the staffe of old age and pledge of posterity. And that *non alienum*, not a stranger; but *tuum*, thine owne sonne; the fruit of his own loynes.

4.—Not ony of many survivors; but *spem gregis*, the sole hopefull heyre of his family; *Unigenitum*, his one and onely sonne.

5.—Not a lewde and gracelesse child, and therefore odious in his father's sight; (for then his demerites might have given some colour to this violence,) but *Quem diligis*, the sonne of his boosome, his best-best-beloved sonne.

6.—Not Ishmael, the sonne of the bond-woman; whome likewise he deerlie loved; but Isaak, the son of Promise, the pledge of God's love, the reward of his faith, and the earnest of his salvation.

7.—Not a quick and suddaine dispatch, not a present rid-

[r] Psal. xlii. 8.

dance out of his payne; But hee must dwell a little under expectation of evill; and take a journy of three dayes to worke the stronger upon his affection. *Vade*, Get thee to the land of Moryah.'

8.—When hee is come thither, not throw hym downe the mount, not expose hym to the fowles of the ayre, nor give hym to bee torne of wild beasts. But *offeras*, the knife must bee sheathed in his warme bowells, his dead corps hewen in pieces, and his quartered members committed to the raginge flames.

9.—Not every kind of sacrifice; Not his dead body, not his bones, no one part or member to bee reserved as a relicke or memoriall; But it must bee *Holocaustum*, an whole burnt offringe, a totall combustion.

10.—Lastly, This bloody tragedy must not bee acted upon the ground, but upon an high stage; not smothered up in some darksome cave, some gloomy wood, or in the bottome of a valley; but in the view and sight of the worlde; *super uno montium*, upon one of the mountaynes in the land of Vision.

'Take thy onely sonne Isaake, &c.'

They are the wordes of God to Abraham; And God (sayth the Psalmist) hath spoken once, and wee have heard it twice; (accordinge to a Rabbin's glosse,) out of one of God's words wee may pick a double meaninge; the one literall, the other Mysticall and Allegorical.

And of this nature is this Text; wherein there is τύπος and Ἀντίτυπος, the Shadow aud the substance. *Superficies et Medulla* (to use Hierome's wordes,) the Barke and the Pith; or (with Austyn,) there is *Litera rei gestæ*, the History; and *Latebra sacramenti*, the Mystery; Isaak's altar, and Christ's Crosse; Isaak's immolation, a type and figure of Christ's passion.

First then, because wee must crack the shell to come to the kernell, take away the vayle to behold Moses his face;

and unwrappe the swadlinge cloathes before wee can come to the babe Jesus: I will therefore speake of this oracle accordinge to the letter; which may well bee styled Abraham's tryall, or Isaak's arraignment; the one proved with a sore temptation, the other adjudged to a cruell death.

Not to preface away any more tyme, please yow to call to mind these four generalls observable in the text.

1.—*Victima,* the Hoast or Sacrifice; described here by a double name. 1. Proper, Isaak. 2. Appellative, or a name of relation, Sonne; which likewise is further illustrated by two other attributes; the one taken *ab electione divina,* the other *ab affectione humana.* 1. *Unigenitus,* his onely sonne; there's God's inscrutable election. 2. *Dilectus,* his beloved sonne; there's Abraham's deerest affection.

2.—*Sacerdos,* the Priest which was to offer up this sacrifice. The person not exprest, but in the word *Tolle,* Take thow. God speakes to Abraham: The Father must bee the Priest and Butcher of his own sonne.

3.—*Altare,* the Altar or Place where this was to be offerd; set downe 1, Generally, the land of Moryah. 2, Specially, *super uno montium,* one particular mountayne in that land.

4.—*Ritus,* the Rite and Manner of sacrificinge, or the kind and quality of the sacrifice: *Holocaustum,* it must bee an whole burnt offringe.

Of the three former (the Sacrifice, the Priest and the Altar) I have elsewhere formerly spoken in this Audience. The last part remaynes yet behind; and remnants (commonly) are the worst.

Offer in *Holocaustum,* &c.

Buriall hath beene alwayes counted honourable and religious, not onely amongst the faithful of all ages, but even with the most savadge and barbarous Pagans; it beeinge the last debt of Love, which the Livinge can perform unto the dead. Hecuba (in Homer) could better have brooked the

slaughter of her son Hector, might shee but had his dead corps, or any bone or relicke of her son to have wrapped them (as Joseph of Arimathea did in the gospell,) in some fine sindon, and so interred them in the earth. And the sacrifice of Isaak (no doubt) had beene lesse grevous to Abraham, might hee first have burnt, and after buryed hym; his flesh gone to the altar, and his bones or ashes to the grave. But it must bee *Holocaustum*, a totall Combustion; which (as Bonaventure calles it) is *corporis humani maxime annihilativum*; not a base absumption but a very annihilation of the dead body.

In other sacrifices (as the Peace-offringes &c.) part onely was offered up, as the fat and entralls; the brest and shoulders were the Levite's portion; and the rest of the flesh fell unto the People's share. But in this whole-burnt offringe there is no partinge of stakes. *Nihil Centurio, nihil Præfectus*, Neither Priest nor People share; but God alone will have all. It must bee עֹלָה; (so the word is in the originall.) Isaak must ascend in smoake as an whole-burnt offringe. First bound and layd upon the altar, then the knife sheathed in his throat, after his blood sprinkled about the altar, then his dead corps minced in peeces, and lastly, his quarterd members roasted in the fire, till all were consumed to nought save dust and ashes. *Offer in Holocaustum.*

But to rake a little in Isaak's ashes, and reache ourselves a coale from his altar wherewith to kindle our knowledge and affection; let us make the *Quære* which Samuel did to Saul; *Nunquid vult Dominus holocausta et victimas?*[s]—Wherewith shall wee come before the Lord, and bow ourselves before the High God? Shall wee come before hym with hetacombes of whole-burnt offringes, and with calves of a yeare old?[t] Will the Lord bee pleased with the fruit of our body, and shall wee give hym our first-borne for our transgression?

[s] 1 Sam. xv. 22. [t] Mich. vi. 6.

The Philosopher (by the light of reason) could tell us, No. οὐκ εἰκὸς, 't is not likely (sayth hee) that the God's delight ταῖς δαπάνναις τῶν θυομένων, with the costlines of the sacrifice; ἀλλὰ ταῖς εὐσεβείαις τῶν θυόντων, but with the holynes of the sacrificer.[u] Or (if we will not take the word of an Heathen man for currant) *Ipse dixit*, it is the mouth of God hymselfe: 'Hee that killeth a bullock, is as if hee slew a man: hee that sacrificeth a sheepe, as if hee cut off a dogges neck; hee that offreth an oblation, as if hee offred swine's blood; and hee that remembreth incense, as if hee blessed an idoll.[v]'

Once indeed God required burnt-offringes and sacrifices, which men were unwillinge to give; nay, *exufflarunt*, they snuffed and grumbled at it (sayth the Prophet) because it was a costly service of God.[w] But now, like Lycurgus in Plutarch, God hath instituted εὐτελεστατας θυσιάς, the cheapest sacrifices; so that wee might worship hym ετοίμως καὶ ῥαδιώς, readily and easily.[x] If hee required a stalled oxe, or the fat of rammes, or rivers of oyle, then poor Lazarus might plead *in formâ pauperis* as a priviledged person. If our children, the barren wombe might plead excuse. But wee need not goe to Arabia for frankincense, nor to the fold for sheepe and oxen; nor yet bestow 30 peeces in pretious oyle to anoint Christ's feet. *Non pecus, sed pectus;* the best Altar is the Hart; and the fattest sacrifice, the calves of our obedience. To obey is better than sacrifice; and to hearken than the fat of rammes.[y] The God of Abraham and his seed, delights not now to drinke the blood of bulls and goates, much lesse the blood of slaughterd children; nor doth hee plant the service of his name by such strange and execrable impiety. No, no; it is for the twoo daughters of the horse-

[u] Aristot. Rhetor. Cap. 3.
[v] Esay lxvi. 3.
[w] Malach. i. 13.
[x] Plut. in Apophth.
[y] 1 Sam. xv. 12.

leach; blood-thirsty tyrants, and butcher-like hacksters; for the Kinge of the Moabites, for Moloch the idoll of the Ammonites, and the other forged Deityes of the Heathen, to stayne theyr altars with such damned hecatombes, and not bee appeased but with the sacrifice of slaughtered children.[z]

God gave his owne sonne to bee slayne for us; hee requires not ours to bee killed for hym; nor is the sonne of our body a sufficient ransome for the sin of our soule.

How is it then? and which is our Isaak we must sacrifice? Let St. Bernard tell us; Isaak (sayth hee) signifyes joy and laughter and delight. *Nostrum quodcunque gaudium Deo immolandum est;*[a] All our darlinge delights and sinfull pleasures must bee sacrificed upon the altar of holy obedience. It is not *aliena caro,* but *voluntas propria;*[b] not the flesh of another, but our owne fleshly corruption that must bee slayne and mortifyed. *Hæc est illa mors, ubi homo occiditur non terminatione sensuum, sed fine vitiorum:*[c] This is the true death indeed, when a man dyes before hee dyes; and shakes hands, not with his senses, but with his sinnes.

This Sacrifice then is the Sacrifice of our sins; not kindled with the fire of the Temple; but like Elias his sacrifice, which God hymselfe kindled from heaven.[d] There's the matter and substance of it. Take likewise the manner and condition: It must bee *Holocaustum,* an whole-burnt offring.

1.—Ὅλον, whole, intire, and complete: for the parts, though not for the degrees.

2.—Ἐν ὅλῳ, in the whole man, both soule and body.

3.—Ὅλῳ χρόνῳ, through the whole course of our life; from the woombe to the toombe, from the cradle to the grave; both Tymely, against delay and procrastination, and Continually, against relapse and back-slidinge.

[z] 2 King. iii. 27.
[a] Bernard in Declamat
[b] Gregor.
[c] Leo.
[d] 1 King. viii. 39.

1.—"Ολον; a totall, Catholic, and universall obedience.

Vbi obedientia aliquid suum habet, jam non est obedientia:[e] Not what wee ourselves please, but what God commands. 'T is no obedience at all, in some good dutyes to performe service to hym, and in some other sins to take allowance and dispensation to our selves. No patcht nor peaced obedience; but wee must bee renewed throughout, and made holy unto every good worke. It is the advice of the Prophet Jeremy in his Lamentations: *Effunde sicut aquam cor tuum,*[f] Poure out thy soule like water. This is the difference betwixt water and other liquors, as hony, wine, oyle, milke, &c.[g] Because these, when they are poured forth, yet ever they leave some remaynder in the vessell; either of their substance, as hony; or of theyr taste, as wine; or of theyr colour, as milke; or of the smell as oyle: But water, when it is powred out, leaveth neither substance, nor colour nor tast, nor smell behind. And therefore, *Effunde sicut aquam,* Powre out thy sins like water; that no smack or colour, no dregges or sediments thereof remayne behinde; but (as the Apostle exhorts) every man possesse his vessell in all honour and holynes.[h] The leprous person (in the law of Moses) was commanded to shave off all his hayre:[i] Jacob buryed all his wife's images, so that they were never seene after; Saul was enjoynd to slay all K. Agag's cattell, both fat and leane; And our Saviour, when he dispossessed any of an uncleane spirit, hee did not leave one or twoo or more behind, but cast them out all, though they were a whole Legion. Syn must bee shaven off, buryed, slayne, dispossest, and that *totally.* It must bee bruised with a rod of iron, dasht in peeces like a Potter's vessell, destroyd in the shell like the

[e] Gregor.
[f] Lament. ii. 19.
[g] Lyra in Genes. xlix. 4.
[h] 1 Thess. iv. 4.
[i] Levit. xiv. 9.

cockatrice egge, and throwen against the stones like the bratts of Babel. It must not onely cease to goe forward, with the buildinge of the tower of Babel in the dayes of Nimrod, but it must bee blowne downe to the ground with the walls of Jericho, as in the dayes of Joshua; strewed with salt as Sichem, that it never be fruitfull any more: burnt to the ground with Sodom; drownd in Baptism, as the Egyptians in the Red Sea; and as the whole world, in the dayes of Noah, with a generall deluge.

Many they could bee content to keepe some of God's comandments, and to put in practise many good workes and dutyes; they will *aliis in rebus pietatem colere;* but *Regni gratia ius violandum est;* they must have theyr Helena, theyr Herodias, theyr darlinge and boosome sin; which (like mount Sinah) may not be touched; or if it bee, it is like those mountaynes in the Psalme; *tange et fumigabunt* touch them and they will fume and smoake.

Naaman the Syrian will vow worship to the true God, but still retayne his idoll Rimmon; and K. Herod can find in his hart to listen to John Baptist's sermons, but yet not part with his adulterous minion, nor forsake his brother Phillip's wife.

It is one of the greatest sleights and stratagems of the Devill, not to care that wee doe many good thinges, and put many religious dutyes in practise, so that hee have but fast hold of us in some one sin or other. Wherein hee deales with us as Pharaoh did with the Israelites; suffer us to go and sacrifice unto our God: but so that wee leave our children and cattell behind;[j] a pawne and morgage of some sinfull affection or other; that so at least wee may shew *animum revertendi,* a purpose to return unto hym agayne.

But our resolution must bee like that of Moses in the same case; All our cattell (sayth hee) shall goe with us; *Non*

j Exod. x. 24.

remanebit ex iis ungula, not so much as an hoofe thereof shal bee left behind in the land.

But (may some reply) are there then no small and petty and veniall sins; and (as Lot sayd of Zoar) Is it not a little one, and my soule shall live?[k] It was indeed the speech of Jason in Plutarch; that hee who will bee just and upright in greater affayres, must needes transgresse in matters of less importance.[l] But holy Nazianzen gives us another lesson; τὸ μικρὸν ἐν βίῳ, πάρα μικρὸν; that little (sayth hee) is too much; the least sin, legally and in itselfe considered, beeinge damnable, though Evangelically through the blood of Christ, the greatest of all bee pardonable.

Quid tam parvum tam solitum? What so small, so comon as an idle word?[m] And yet it deserves hell-fire: as which, *Quid tam magnum, tam horrendum?* what so great and fearfull? Our first Parents were punisht for an apple; Lot's wife for a wry looke; and in Ezekiell God complaynes of those that wronged hym but in an handfull of barley.[n] A little leaven sowreth a whole lumpe: a little sparke may set an house on fire: Egypt was tormented with little flyes: Anacreon choakt with a small rayson-stone: And what skilles it whether a man bee slayne with Goliath's great sword, or with Cæsar's lesser bodkins? whether a shipe bee drownd by a mighty billow of the sea, or by the leakinge in of smaller droppes? Even the least knowen evill unrepented of is like a thiefe in a candell, or an obstruction in the liver, or like the Prophet's bitter herbe which caused death in the pot. And therefore let us follow the advice of the Spouse in the Canticles; Take these yong cubbes, these little foxes, least in tyme they destroy the vineyard of our soule.

If any heere shall reply as Tully sometimes spake of Cato; that hee did *loqui tanquam in Rep. Platonis, non tanquam*

[k] Gen. xix.
[l] In Præcept. Reipub. gerend.
[m] August.
[n] Ezek. xiii. 19.

in fœce Romuli; that I would have men upon earth like Saincts in heaven; gold without drosse, wine without lees, corne without chaffe, and Lillyes without thornes;—

I tell them no; Such absolute perfection and totall sanctity is not to bee hoped or expected, while wee sojourne in these houses of clay and corruption, and are hayled downe with the heavy poize of mortall lead. Let the Pelagians of old dreame of an Angelicall purity in this life, without all spot and wrinkle of uncleannes: and our modern semi-Pelagians maintayne that the Law of God is possible to bee kept and fulfilled accordinge to every line and letter. But wee know that the Scripture hath concluded all under Sin; not the holyest upon the face of the earth is priviledged and exempted from this common condition. 'Twas the prerogative of Christ alone, that hee knew no sin; [o] and therefore was prefigured by the spotlesse and immaculate Lambe. But of all other beside hym, the Scripture sayth; *Omnes nos quasi oves erravimus,* All wee like sheepe have gone astray, and the Lord hath layd on Hym the iniquityes of us all. [p] *Non peccare, Dei iustitia: Hominis iustitia, Dei indulgentia;* [q] Not to sin at all is God's iustice alone; Man's righteousnes consists onely on God's pardon and indulgence.

This *Holocaustum* then, this whole burnt offringe is not an immunity from the beeinge and inherence of Sin, but onely from the tyranny and dominion thereof: not an absolute and actuall performance, but at least an habituall desyre and endeavour; and a totall consecration and resigninge of ourselves to the will and law of God, without takinge any allowance in the pettyest and dearest sin whatsoever.

Thus much of the first condition of this our spirituall Sacrifice; it must bee *Holocaustum,* an whole-burnt offringe, a totall Obedience.

[o] 2 Cor. v. 21. [p] Esay. liii. 6.
[q] Bernard. Serm. 23 in Cant.

2.—Ἐν ὅλῳ, throughout the whole Man;
and in every facultye and Member
both of Soule and Body.

It was the blessinge which St. Paul prayd for as his farewell to the Thessalonians; 'Now the God of peace sanctifye yow throughout, and I pray God that your whole spirit and soule and body may bee kept blameles unto the cominge of our Lord Jesus.' Ολοτελὲς and ὁλόκλουρον they are the words of the Apostle; this is our *Holocaustum;* all must be holy both soule and body; and so wee wholly sanctifyed in the sight of God.

First the Soule and Spirit and Hart; for that alone commandeth all the members, as the Centurion in the gospell did his souldiers. It sayth to the foot, Goe, and it goeth; unto the hand, Come, and it commeth; unto the rest, Doe this, and they doe it. It doth bend the knees, ioyne the hands, lift up the eyes, compose the countenance, and dispose of the whole man. The Pharisees' prayer, the Harlot's vow, Judas his kisse, the sacrifice of Cain, the fast of Jezabell, the teares of Esau, the oblation of Ananias; if without the intention and affection of the hart, they are no other than welles without water, clouds without rayne, trees without fruit, starres without light, a course cloath with a fine list, straight timber with a rotten pith; in a word, wee are no better than the Devill's servants in God's livery.

And as the Hart, so likewise *Holocaustum*, the whole hart; it must neither be divided from the Body, nor yet from it selfe.

God and the Devill strive for our Hart like Solomon's twoo mothers for the child. God cryes with the wise father in the Proverbs; My Sonne, give mee thy hart; the Devill likewise, as once hee contended for Moses' body, so now hee struggles for the soule; and cryes with the Kinge of Sodom; *Da mihi animas,* Give mee the soules and whose will take the rest.

But God, the true owner, will not part stakes; not one chamber in our heart for holy meditations, and another roome for the Devill to revell in; Not serve twoo masters, Christ and Mammon; Not halt betweene two parts; God and Baal; the Arke and Dagon; the Lord, and Malchom, not couch betweene twoo burdens with Issakar; not blesse for Israel and curse for Balaak; not *Hosanna* to day, and *Crucifige* to morrow; not plough with an oxe and an asse; not with Nicodemus hange betweene Christ and the Pharisees; like Nabuchodonozar's image, halfe gold, halfe clay; like Jacob's speckled sheepe, some white some black; or with the Church of Laodicea, halfe hot, halfe cold. God is *Deus zelotypus*, a jealous God, All or none; Hee is impatient of a corrivall.

But the spirit peradventure is willinge enough; but the flesh is weake, and (like an untamed heifer) drawes a contrary way. Many happily could bee content to give God theyr Hart, but nothinge more. The Devill shall have the Head, for an engine to plot mischiefe; the Eyes, for the casements of vanity; the Throat, for an open sepulchre; the Tongue to belch out oathes and blasphemyes; the Feet swift to shed blood; and each other member, a weapon of unrighteousness. It was one of the heresyes of the Manichees (as Austyn shewes[r]) that God made the Soule and not the Body. But the Apostle hath ioynd them as yoake-mates together, Rom. xii. 20. Both are too little, and therefore one is not enough; Both have stampt upon them God's image, and therefore both alike must pay Hym homage and tribute. Our very bodyes are the temples of the Holy-Ghost, and therefore it is sacriledge to defile them. They are coupled (sayth Tertullian) *ut merito, sic præmio; ut causâ, sic sententiâ;* they shall bee ioynt-tenaunts in the Citty of Heaven, and therefore good reason also they should bee fellow-labourers in Christ's vineyard upon earth. The

[r] Næres. xlvi.

Wise-man, after hee had cast up his accounts, makes this the totall sume of all; Feare God and keepe his commandments, for this is the whole duty of man.[s] Give mee leave to misplace the counters a little, and yet keepe true reckoninge; Feare God and keepe his commandments, for this is the duty of the whole man.

Which was the 2nd condition of this whole-burnt offringe; it must bee ἐν ὅλῳ in the whole man, both Soule and Body.

3.—Ὅλῳ χρόνῳ through the whole race of our life: and that is,

1.—*Tymely, without delay,*

2.—*Continually, without relapse.*

1.—*Tymely, without delay.*

The Sacrifice of our Obedience must heerein be unlike those legall oblations. For in the tyme of the law, *vespertinum Sacrificium*, an eveninge sacrifice was most pleasinge and acceptable; (Let my prayer bee directed in thy sight as incense, and the liftinge up of myne hands as an eveninge sacrifice.[t]) But ours must bee *matutinum sacrificium*, a morninge sacrifice, in the morninge of our age. For if wee deferre our offringe till the last houre when sicknes the bayliffe of death hath arrested us, when the light of the Sun is darkened, when the keepers of the house tremble, and the strong men bow themselves; when the almond tree flourisheth, the silver cord is loosed, and the golden pitcher broken at the fountayne; when through crazy and feeble age wee are skarse able to sin; *(peccata nos dimiserunt, non nos peccata;)* our sins have rather forsaken us, than wee our sins. Our *Holocaustum* (the sacrifice of our obedience) must be Θυσία ζῶσα, quick and sound; not blind and lame and deaf. Not offer up to the Devill the prime and strength and flower of

[s] Eccles. xii. [t] Psal. cxl. 2.

our youth, and then thinke it enough to lay our old bones upon God's altar. His sacrifice must bee the fattest and fayrest; hee must have both head and hinder-parts; and wee must remember our Creator both in the dayes of our nonage as in the dayes of our dotage. Abraham heere rose early to Sacrifice his Son in the morninge; and Mary went to seeke Christ early in the morninge. The richest and best colours are dyed in the wooll; an impression is soonest stampt in soft virgin-waxe; a yong tender slip is more plyable than an old tree; and our bodyes are fittest for Physick in the Springe. The best tyme to plant Vertue and Religion is the morninge and spring-tyde of our age; and sin is easyer cured in the bud and blossome of Youth, then when it is deeper rooted in the winter of our age. The uncleane spirit which had possessed the man in the gospell from his child-hood, was hardly cast out; not without wallowinge and foaminge and rentinge of the possessed: and daily experience makes good the proverb; to rayse a dead man, and to reclayme an old man, are matters (for most part) of equall possibility. *Multos decepit crastina pœnitentia;* It is an old sayinge, True repentance is never too late: But it is a true sayinge, Late repentance is seldom true. And therefore wee may not presume, with a slight eiaculatory crye of Lord have mercy upon us, at the last gaspe, wee shall presently, as with a gale of wind, bee wafted over (like the good thiefe on the crosse) unto the haven of Paradise. No, no, Beloved; wee have a long way to goe, as farre as from Egypt to Canaan, from the suburbs of Hell to the citty of Heaven; and therefore wee had not need dally and delay, and trifle out our short tyme, but addresse ourselves to our iourny while wee have the day before us; least if the night overtake us unawares, Christ say to us as hee did to the goats on his left hand; 'Goe ye cursed into utter darknes;' and wee bee shut out of the bride-chamber with the foolish Virgins for comminge too late.

God's day is a long day; a thousand yeares in his sight are but as one day; But man's day is a short day; as a span, or weaver's shittle. And therefore, *dum cognominatur hodie*, while it is called to day, least wee bee hardned with the custome of sin. And as the Hermite once sayd to a Jew, so let me speake to every one heere present. The Jew demandinge when was the fittest tyme to repent; the Hermite answered, the day before death. But, quoth hee, I know not when I shall die. Why then, replied the other, repent to day, least thow dye to-morrow.

2.—*Continually and finally, without relapse.*

Non quæruntur in Christianis initia, sed finis; not to begin well, but to end well, is the crowne and honor of a Christian's race. St. Mathew began ill; hee was a Publican; Zacchæus, an oppressor; St. Paul, a persecutor; Justyn Martyr, a Gentile; Cyprian, a conjuror; Austyn, a Manichee; Luther, a monke; Tremilius, a Jew; Bad beginninges, but all of them ended well. On the contrary, Judas at first was an Apostle and chosen disciple, but afterwards became a cast-away and the son of perdition. Julian at first was a Christian, but fell from his first love, and became an Apostaticall revolter from the faith; And St. Paul brands Demas with this stigmaticall note, that hee had forsaken Christ, and embraced this present world.

Such likewise is the case and condition of many warpinge and Luke-warme Chistians; who are yong Saincts and old Devills; whose beginninge is good and laudable, but theyr end lewd and damnable. They begin with theyr *Gloria Patri* and then return to theyr *Sicut erat in Principio.* They looke back, after they have put theyr hand to the plough of an holy profession; they wash themselves, and then returne to wallowinge in the mire; They begin in the Spirit, and then (with the foolish Galatians) they end in the Flesh; Like Hotspurres they gallop apace at first, and then faynt and

tyre, and are out of breath before theyr iourneys end. And for such back-sliders and revolters, heare the dismall sentence of St. Peter, 'Better it had beene never to have knowen 'the way of righteousness, than after wee have knowen it, to 'turne from the holy commandments of God.' St. Paul when hee goes about to harnesse a Christian souldier in complete armor, makes no mention of a back-Curete. There is an helmet for the head, a corselet for the brest, a shield for all the fore-parts; onely no guard or regard of the hinder. It is a complete harnesse, and yet without any defence for the back: because every Christian is to keepe his station in God's army untill death, his last enemy, bee destroyed.

And so I have done with the last conditon of this spirituall whole-burnt offringe. It must bee ὅλῳ χρόνῳ, throughout the whole course of our life; from the cradle to the coffin; both Tymely without delay, and Continually without relapse.

And thus havinge spoken of the literall and tropologicall sense of my text, I should now come to the mysticall and allegoricall, from Mount Moryah to Mount Calvary; from Isaak's altar to Christ's crosse; from his imolation to the other's death and passion.

But this were a fitter theame for Good-Friday: and therefore I will not forestall the day, nor plough with another's heiffer. Heere I end.

Desyringe God to blesse what hath beene at this tyme weakely delyvered; that so havinge heard it understandingly, and understandinge it savingely, wee may at length bee saved eternally.

Ἀμην.

The following Fragment, which stands next in the order of dates, appears to have formed part of a discourse preached either before the bishop at the cathedral church of Norwich, or upon the occasion of a district visitation; the opening sentence and the expression "a bookish auditory" lead us to this conclusion. Be it as it may, the fragment presents a violent tirade against the doctrines of the Church of Rome, and earnestly exhorts a rejection of any publication tending to inculcate its principles. There is little doubt but that this discourse was one of the many that were preached in all parts of the country, to deter the clergy from any concurrence in the pending negociation with Spain, a most unpopular measure with the Church, and one which called forth the interference of the archbishop of Canterbury.

III.

HERESY.

July 4th, 1621.

TIT. iii. 10.

Hæreticum hominem devita.

Reiect the man that is an Heretick.

THIS whole epistle is nothinge else but *speculum sacerdotum*, the Clergye's lookinge-glasse; or a lesson of the master to his schollar, touchinge his ministeriall office, and regiment of the Church. The whole contents thereof may bee summd up in these three generalls; *Agenda, Cavenda, Expectanda;* Vertues to bee practised, Faults to bee avoyded, and Rewards to bee expected. This text (in speciall) is a Caveat against false teachers; who beeinge themselves men of corrupt mynds and reprobate concerninge the faith; doe afterwards by good wordes and fayre speaches beguile and deceyve the harts of the simple. And that wee may the better shun such an one; *foenum habet in cornu*, wee have hym heere (like Cain) branded with a marke, and differenced by his name. Hee which doth ἑτεροδιδασκαλεῖν, broach strange doctrine, and consents not to sound and wholesome words: Hee which is wedded to his owne opinion, runnes an whor-

inge after his owne inventions, and maintaynes a wilfull error against the written truth: Hee which sittes in the chayre of pestilence and is incorrigible after the determination and admonition of the Church: Hee which separates hymselfe from the comunion of the Catholick and orthodoxe faith, and is obstinate in the choyce of his owne Creed. *Hic niger est*, This man is an Heretick; *Hunc tu Romane caveto*, Every true Christian must shun and reiect hym. *Hæreticum hominem devita*, avoyd and reiect hym that is an Heretick.

Heresy is a contagious disease and eates (like a canker or gangrene) into the minds of men. It usually infects and spreads its venome and poyson; either by Conference and Converse with theyr Persons, or by hearinge theyr Doctrine, or else by readinge of theyr Bookes.

For the twoo former (the Company and Doctrine of Hereticks) there is, I trust lesse feare of danger; for (thanks be to God) wee neither dwell among the publick tents of Kedar, nor heare the voyce of any Babylonish charmer in our Synagogues; though I know wee have too many of these Romish foxes, who earth themselves closely in our land, that they may fire our corne and burne up our vines.

Our chiefe danger is from theyr venomd quilles and poysond inke; I meane from theyr pestilentious Bookes and writinges. And therefore seeinge I am now to speake to schollars (a bookish Auditory), and for that such kind of Bookes are *Mortui Magistri*, a kind of dead Hereticks; Give mee leave to discusse this question, Whether wee may touch a dead carkace without pollution, and how and wherein wee should avoyd and reiect the bookes of Popish and Hereticale writers.

I stand not now to dispute Whether Papistry bee Heresy or no; I know that Heresy and Apostacy are the ordinary names and characters wherewith our adversaryes brand the Reformed Religion. *Hi soli sapiunt, reliqui velut umbra*

feruntur, They forsooth will bee the onely Catholickes; and wee but Sectaryes and Heretickes. But it is now no time to make scruple whether Rome be Babylon. Wee have found by wofull experience that shee is a nettle; the more gently handled the more it pricketh and stingeth: and therefore the bratts of Babel must not bee dandled, but dasht against the stones. I will bee bold to reioyne this aspersion, makinge this my διδόμενον, or *Postulatum*, that Popery is Heresy, and a Papist this Heretick in my text. And so I proceed to the Ζητοῦμενον, or question propounded.

The ground-worke whereof shal bee this; that the proscription and prohibition of Hereticall writinges hath beene a law and custome made good by the practise and experience of all ages; not onely amongst Christians, but also with the very Pagans.

The Athenians (as Tully reports) did burne the bookes of Protagoras and others, because they were blotted with fowle Atheisme.[u] The Romans (sayth Valerius) fired many Greeke writinges *quia solvebant religionem*, for that they blasphemed the truth of religion.[v] And K. Antiochus (in the Maccabees) though his impious proiect lighted on a wronge obiect, yet, because they seemed to impugne his Pagan-divinity, did therefore rend and burne the bookes of holy Scriptures; nor might any bee suffered to read or keepe them without forfeyt of his life.[w]

But (not to wander in the desert of Gentilisme) take wee but a turne in the garden of the Christian Church, and wee shall find it alwayes fenced with an hedge of like separation. The councell of Nice (sayth Nicephorus) condemned the bookes of Arrius:[x] which Constantine the Great (like a

[u] Lib. 1. de Nat. Deor.

[v] Val. Max. lib. 1.

[w] 1 Maccab. i. 56. De Dioclatiano idem refert Eurob. lib. viii. cap. 2.

[x] Niceph. lib. viii. cap. 2.

speakinge and workinge law) put in severe execution. The councell of Ephesus forbad the writinges of Nestorius; and Theodosius, the Emperor, to give life to the law, punisht the offenders thereof with Death.[y] The like did Valentinian by the bookes of Eutyches, which the councell of Chalcedon had prohibited and adiudged to the fire. Justinian would have his head cut off that did but copy out an hereticall booke. Leo pronounced them Heretickes that either entertayned such bookes themselves, or winkd at them in others. And Gregory the great would not absolve Anastasius till hee had promisd never to read more that hereticall booke for which hee was suspected.[z]

I should tyre your eares to lead you along in this path which is beaten playne by the Chariots and Horsmen of Israell; I meane the Canons and Constitutions of Emperours, Bishops, Councells, &c. So carefull alway hath beene the Christian Church, like a good mother, not to feed her babes with poyson instead of syncere milke; and so provident the fathers of the Church, as not to give theyr children stones and scorpions for bread; nor the leekes and onyons of Egypt, instead of the milke and hony of Canaan.

And there is good ground for this practise. For can a man touch pitch, and not defile his hands? Canst thow walke on coales and not bee burnt?—or sleepe under an hedge, and not bee stung with a serpent? St. Paul heere knew it well enough, and therefore forbidde all converse with an hereticke. *Devita;* shun hym; not as the old Popish glosse would have it; *Devita*, i. e. *tolle de vitâ*, Take away his life, but onely avoyd his company.

St. John goes a step further, and barres even common courtesy; *Nec Ave dixeritis*, Say not so much to hym as Good-speed.[a]

[y] Bellar. tom. ii. lib. iii. de Laicis cap. 20.

[z] Gregor. lib. v. Epist. 64.

[a] 2 John 12.

And as hee taught others, hymselfe likewise gave example. It is a well-knowen story, how St. John the Apostle and Evangelist neither would nor durst to tarry under the same roofe with Cerinthus the Heretick.[b] Should I heere tell of the zeale of the ancient Christians; that they would not say Amen, nor abide in the church, while an Arrian Bishop or Hereticall pastor was amongst them; Nay more, that the very children made a conscience to play with the bell that ran under the horse-feet of the Arrian Heretickes; it might seeme very strange.[c] Well; let that bee counted Perfection and not Necessity; Yet sure the argument holds good; that, if theyr Persons, then much more theyr Doctrine; if theyr company and conference bee to bee shunned, then much rather theyr Bookes and Writinges; because these, beeinge more frequent and permanent for use, and more artificiall for theyr composition, have therefore a greater efficacy and power of insinuation.

Indeed the pestilent volumes of Arrius, Pelagius, and those old Heretickes doe (God bee thanked) long since sleepe in theyr graves, together with theyr miscreant Authors; so that from them there is now no great feare or danger of infection. Yet as in Hercules his monster, still freshe heads, one springinge up after the cuttinge off the other; And as in Ezekiell's Temple, after the sight of some abomination, still more succeeded;[d] so from theyr dead ashes have sprunge another generation of vipers and those old serpent's egges (as Nazianzen styles theyr bookes) have hatcht another brood of Cockatrices.[e] I meane the bratts of Babel, the Priests of Rehoboam, that sacrifice to the golden calfe of Rome; who (as they have filled up the measure of theyr father's heresyes) so is it not safe to read and traverse promiscuously and without difference theyr great Doctors of controversies, and dan-

[b] Euseb. lib. iii. cap. 22.
[c] Theodo. lib. vi. cap. 14.
[d] Ezek. viii. 6. 13. 15.
[e] Aspidum ova. Orat. 2 de fide.

gerous writings of theyr subtilest Jesuits. Nay, if many of theyr Popish pamphlets were served as the men of Ephesus did theyr magick bookes, i. e. sacrificed to the fire;[f] wee might well say of them truly, as one sometymes did merrily of the usurer's fired bonds in Rome; *Nunquam vidi ignem clariorem*, I never saw a cleerer fire.

Tush; idle and melancholick feares, will some reply; too nice and rigorous circumspection. Wherefore serves the fan of discretion but to sever wheat from chaffe, truth from error? — and how easily may a wise man pluck a rose and not prick his fingers? Little doe these peremptory and presumptuous resolvers know, either the insinuatinge power of evill, or the treachery of theyr owne harts in receyvinge it, or the imposture and importunity of deceyvers in obtruding it. For what knowst thou (o Man) whether God may lay iniquity to thy iniquity, and give thee over to the spirit of errour and delusion, as a iust punishment of this thy uniust curiosity and presumption! Dinah (wee read) while shee gadded into Sichem, a towne of Strangers, was defloured.[g] And St. Peter, for all his valorous protestations was yet infected with the ayre of the High-Priest's hall: and but warminge him selfe at that fire, cooled in his zeale and respect to his Saviour, and was overcome by a silly damsell to doe that hee never thought. The Jesuits are skillfull huntsmen; theyr writings are as a snare upon Mizpah, and as a net spred upon Tabor.[h] The simple and innocent Dove may soone bee caught; yea, the wary Dogge may hap to bee taken by the Crocodile while hee is lappinge of this Egyptian water.

But is this kind of Hereticall knowledge then, like the tree of knowledge of good and evill, not to bee handled or tasted. Are no Popish and Hereticall bookes lawfull to bee read? — no persons priviledged? — no case alloweable? Indeed, 'tis the common disease of mankind; *Nitimur in vetitum;* Wee

[f] Acts xix. [g] Genes. xxxiv. [h] Hosea v. 1.

have one of our Mother Eve's sweet-teeth in our heads which waters after forbidden fruit. Or rather wee are sick of the disease called Pica to long after hurtfull meates; and (as the wise man speakes) *desiderare cibos eius in quo est panis mendacii;* to eate the bread of deceitfullnes. Were not hereticall bookes noysome and deceitfull food; happily the false appetite and itchinge stomack of curiosity would not so much lust after them. But now it fares with us as sometyme it did with the people of Rome in Nero's tyme, who were fond and eager of gettinge and readinge Veiento's condemned bookes, *quia cum periculo parabantur,* (sayth Tacitus) because it was a matter of danger.

But for answer to my former Quære, we must put difference, &c. &c.

Vide plura, in another Sermon-booke
super hoc textu,
'Moses was learned in all the wisdome of the Egyptians.'

From the date of the next Discourse we find that it was delivered upon the twentieth anniversary of the celebrated conspiracy of John and Alexander Gowrie against the life of James the first, at that time king of Scotland, and nearly three years before his accession to the English throne.* This remarkable event is fully detailed by Robertson in his *History of Scotland*, and it is briefly sketched in the present discourse. However authentic the source whence the historian derived his information, and however accurate his detail, the reader will not fail to observe a striking difference upon one particular point in the account given us by Robertson and the one before us; a difference which, if it can be preferred, gives a decided character to the motives which led to this iniquitous attempt. From the narration of the historian we may infer that the conspirators up to the very moment that their scheme was to be put into execution laboured under the impulse of fear or the compunctious reproaches of conscience; from the present account we rather conclude that a systematic course was adopted, and a premedi-

* In another part of this volume will be found a sermon upon this same subject, by Dr. Thos. Playfere, actually preached before James within a few years subsequent to the event, and when the recollection of it must have been still vivid.

tated cool-bloodiness influenced their actions. Robertson, in relating the reception given by the earl to James, says; "*No preparations* were made for the king's entertainment; the earl appeared pensive and embarrassed, and was at *no pains* to atone by his courtesy and hospitality, for *the bad fare with which he treated his guests.*" The writer of this Discourse says; "Those bloody-minded conspirators (the Gowryes) had invited the Kinge unto theyr house, gave hym *fayre and plausible, and royall entertainment,* and fed him with the promise of (I know not what) unknown treasures or hidden secrecyes, but all full of glowinge complement and treacherous dissimulation."—In other respects the accounts agree. Still, much as has been said of this remarkable conspiracy, subsequent years have developed circumstances powerfully authenticating the real terrors of the situation as stated by James himself in his published account of the transaction; at first, his detail was considered, if not an entire fabrication, at least a highly exaggerated statement; and with some justice, for, notwithstanding public sympathy went with the parties who really lost life in this affair, there certainly was something suspicious, an apparent desire of self-justification, in the earnestness with which James endeavoured to impress a universal belief in his narrative upon

the minds of the public. He frequently lost sight of the real dignity of his situation in the zealous attempts which he made to produce a positive impression in his own favour; and to the clergy in particular his principal attention was directed. In relation to this circumstance, there is a passage in Chambers's *Life of King James the First* which seems so singularly corroborated by the following pages, that one might almost imagine that the *request* therein mentioned had passed into a decree, which was still in force twenty years after the transaction which gave rise to it. The passage referred to is this; speaking of the endeavours made by the king to bias the public in his favour, Mr. Chambers says, "Remembering also the immense influence of the ministers over the public, he requested them to touch upon this subject in their sermons, according to a formula which he prescribed, taking an opportunity at the same time to incline the hearts of their congregations to thank heaven for its miraculous interposition in his favour."

Constable's Miscell. Vol. 55.

NOTE. — Sir W. Scott, in his very able History of Scotland, constituting two volumes of Dr. Lardner's Cyclopædia, has devoted an entire chapter (the 40th) to the detail and consideration of this remarkable transaction; the narrative is highly graphic, and the opinion of Sir Walter tends to place full confidence in the accuracy of the king's statement.

IV.

FORGIVENESS OF INJURIES.

August 5, 1621.

LUKE xxiii. 34.

Then Jesus sayd: Father forgive them for they know not what they doe.

CHRIST is the center and complement of the whole Bible. Now whatsoever thinges were either prophesyed and prefigurd of hym, or performed and fulfilled by hym, may bee reduced to these four heads, Prayinge to his Father, Preachinge to the people, His wonderfull actions, and his painfull passions.[i] All which as they did most clearely appeare in the day-tyme of his life, so more especially had they theyr *consummatum est* at the sun-sett of his death.

For, 1.—Hee prayed upon the crosse, and that (as the Apostle speakes) *cum clamore valido et lachrymis*, with such strong cryinge and teares, that hee was heard *pro reverentiá*, for his piety.[j]

2.—Hee preached at the crosse, and that so powerfully, that many returned from his sermone knockinge theyr brests;

[i] Bellarmin de 7 verb. Christi, in præfat.

[j] Hebr. v. 7.

and not onely the people's harts, but even the very stones and rockes did cleave asunder.

3.—The signes and prodigies which hee wrought were never so great and wonderfull as those upon the crosse, when hee seemd to bee in the most feeble and distressed case.

4.—Lastly, His suffringes upon the crosse were so much greater and more grievous than what hee suffred throughout his life, that these alone doe challenge the name of his passion; all other beeinge but as sparkles of this fiery tryall, droppes of this bitter cup, light skirmishes before this mayne battayle, and but as so many prologues and prefaces to this bloody tragedy.

To summe up all in briefe; Christ's crosse was both *Altare sacrificantis,* the Altar whereon hee offred the sacrifice of prayer; and *sedes concionantis,* the chayre from whence hee taught and preached; and *Officina mirabilia facientis,* the shop of his wonderfull workes; and *stadium pugnantis,* the stage for his greivous but victorious combate.[k]

Heere it is both his Altar and his Chayre; my text contayninge both a Prayer and a Sermon; each of them one of the last and best that ever Christ did make. The Swanne (they say) singes her sweetest note when shee is nigh her death; And the master of the marriage feast in the gospell reservd his best and sweetest wine until the latter end of the feast. Christ's whole life was as it were a song to his beloved; and as a marriage feast betweene hym and his spouse. But his swan-like song was before his funeralls; and hee drew his sweetest and pleasantest wine at the end of the feast, when hee was to tread the wine-presse of his Father's wrath upon the crosse.

Amongst men it is usuall, that wee observe carefully the last wordes and willes of our freinds, especially such as

[k] Bellarmin. ut suprà.

are utterd upon theyr death-beds; and esteeme them either as prophecyes of future events or as testymonyes of theyr fore-past life.[l] K. Cyrus (in Xenophon) thinkes that the soule of man upon the approach of death, growes more divine by a supernaturall inspiration.[m] Socrates (in Plato) says that men doe χρησμωδεῖν, speake oracles at the point of death.[n] And the testaments and last willes of men were of old called *speculum morum*, the lookinge-glasses of theyr conditions.[o]

And therefore the Holy-Ghost hath vouchsafed to record in Scripture the last bequests and speeches of Saincts; as of Jacob, and Moses, and Joshua, and David, and Stephen, &c. In all which though there bee somethinge more remarkable than ordinary, because of the very circumstance of tyme; yet, above all, the legacyes which our Saviour bequeathed, and the wordes hee utterd at his last howre, even then, when hee was ready to undergoe a shamefull death for the reconciliation of our sinnes, are of greatest weight and importance; and chiefly to bee engraven in our harts, and procure in our memoryes a deeper and more permanent impression; as beeinge a briefe summe and short abridgement of all his actions and instructions before propounded and delivered at large.

The speeches hee then utterd were in number seven, commonly called the seven wordes of Christ; which are like the seven pillars wherewith Wisdome built her house;[p] or like the seven loaves in the Gospell, to feed the hungry soule of

[l] The last speach of a departing friend maketh the deepest impression: and Art, herein imitating Nature, holdeth out long the last note of the dying sound in the organ.—Dr. Featley in *Cygnea Cantio.*

[m] Xenoph. lib. 8.

[n] Οἱ ἄνθηωποι χρησμωδοῦσιν ὅταν μελλούσιν αποθανεῖσθαι.—Plato in *Apolog. Socrat.*

[o] Plin. lib. 8. epist. 18.

[p] Proverb. ix.

every Christian; or as the seven starres in the firmament, to guide us in the darke night of ignorance and affliction, through the boisterous and troublesome sea of this world; or lastly like the booke (in the Revelation) sealed with seven seales:[q] Christ's crosse beeinge a Christian's booke; the inke his blood; the pennes his nayles and speares; the letters and characters, his skarres and wounds; that whosoever opens and reades this booke, shall find therein treasures of wisdome and knowledge, and (with St. Paul) desyre to learne no other lesson then his Christ-crosse-row, nor attayne any other knowledge then to know Jesus Christ and hym crucified.[r]

These wordes are rankd in the first place of this sacred Septenary; because Charity seekes not her owne, but chiefly the good of others;[s] and they are *sacerdotalis oratio* (as one speakes) a prayer of Christ our High-Priest, and that for his enemyes and persecutors.[t]

A prayer indeed of a strange patience, and ineffable love; without all example, and beyond all merit. The Jews reviled, disgraced, and tormented hym; yet for all this hee breakes not out into any impatience, makes no bitter complaint, seekes no revenge, nor seemes to feele the reproach and punishment of his enemyes; but shewes compassion upon those of whome hee suffred his passion, heales them of whome hee is wounded, gives life to those of whome hee is killed, excuses those of whome hee is accused, and begges pardon of his Father for theyr outragious and desperate offence. They crye *Crucifige*, crucify hym; and hee outcryes *Ignosce*, pardon them.

Beeinge compassed with his foes, destitute of his friends, beaten with rods, crowned with thornes, pearced with nayles, filled with reproaches, mocked with taunts, loaded with ob-

[q] Revel. v. 1.
[r] 1 Cor. ii. 2.
[s] 1 Cor. xiii. 5.
[t] Polycarp. Liz. de Passione.

loquies; yet as unmindfull of hymselfe, and mindfull of his enemyes, hee sues for theyr pardon; and that at the last gaspe, even when hee was now to resigne up his spirit, and take his farewell of the world; *Tunc dixit Jesus*, Then Jesus sayd, Father forgive them, &c.

In which Prayer and Supplication of his these six thinges are observable.

1.—*Quando*, the tyme when. When hee was hanginge now on the Crosse, and ready to yield up the Ghost; *Tunc*, then Jesus sayd.

2.—*Quis*, the party prayinge. *Dixit Jesus*, it was Christ Jesus.

3.—*Cui* or *ad Quem*, the obiect to whome his prayer is directed; and that is God his Father.

4.—*Quid*, the matter and subiect, or thinge for what he prayed; which is Pardon and Forgivenes.

5.—*Pro quibus*, for whome hee prayeth; *Illis*, them, his Enemyes.

6.—*Quare*, the ground and reason of his petition; which was theyr Ignorance; for they know not what they doe.

The Tyme, when; the Persons, who; the Person, to whome; the Persons for whome; the Thinge, for what; and the Cause, wherefore.

Follow mee with your attention in these sixe or some of them; and God give a blessinge to the speaker and hearer.

1.—*Quis* the Person prayinge; which addeth much to the worth and weight of the prayer; *Dixit Jesus*, it was Jesus.

I will not enter into any impertinent discourse touchinge the name Jesus: (I love not to carry you into a bye-path out of the road:) Let this suffice for our present purpose: it is a name so powerful with God, that Christ hymselfe hath told us nothinge shall be denyed us of his Father if wee doe but

aske it in his name. Sure if the hemme of his garment have such vertue, then much more the touche of his owne body; if the very usinge of his name prevayle so much, then questionles the Father cannot but grant whatsoever the Son requests hymselfe in his owne person. They are the wordes of God Hymselfe by the mouth of his Prophet; *Quæsivi de iis virum, &c.*; 'I have been many a day angry with my people, and I sought for a man amongst them all, who might put hymselfe like an hedge betweene mee and them, that so neither theyr offences might come to mee, nor yet my punishments reach to them.' Ezek. xxii. 30. It seemes by God's complaynt, that there was great skarsity in the the Synagogue of good men; seeinge hee found not one amongst them all which was worthy to stand in the gap, to stoppe and appease the wrath of the Lord, and to helpe and succour the people. The merites of good men are no doubt of great force and power before God. Sodom should have beene spared for ten righteous men's sakes; and all the twelve tribes of Israëll for one alone. But (Alas) neither in the Synagogue was there found that one, neither in Sodome those ten. The Son of God alone was the man he sought for; this was the wall hee required; and the hedge hee asked for. Hee is the mediator of God's wrath, and the pacifyer of the old quarrell: Hee is the overthrower of the old sin, and the reformer of new grace; Who, like an unexpugnable wall did put hymselfe boldly betwixt God and Man with a *Pater ignosce*, Father forgive them; as beeinge desirous that neither our sins should ascend up into God's sight; nor yet his wrath descend downe upon our heads. When the twoo chiefe captaynes of the Synagogue, Moses and Aaron, beheld the wrath of God kindled ready to devour the people, they hasten presently into the tabernacle, the one to pray, the other to sacrifice; that so they might drive attonement betweene God and the Congregation, and cause

the Lord to sheathe his sword agayne. That which these twoo holy men did in the wildernes, the same Christ heere performd on Mount Calvary. For when hee saw the elements troubled, the earth tremblinge, the heavens darkned, the Sun and Moon eclipsed, the vayle of the Temple rend asunder, the graves open, the dead arise, and all creatures in a sort prepared to revenge his death, and to punish that wicked nation; hee stoppeth theyr course, with-holds them from the intended purpose, and made hymselfe a Stickler and Mediator 'twixte God and the wicked people, by his prayer and intercession.

Beloved, Christ alone is our Advocate to plead for us at the barre of God's iustice; Hee alone our factor and intercessor; hee onely our Satisfactor and perfect Mediator; And therefore ought wee to entertayne hym alone for to sollicite our cause, and as a master of Requests to commence our suit and petition to the great Judge of heaven and earth. It is sayd of Themistocles, that havinge offended K. Phillip, and not knowinge otherwise how to calme his anger; hee tooke his yong son Alexander in his arms, and so met the Kinge in t heface: who seeinge the smilinge countenance of his sonne, his wrath was soone appeased. So wee semblably, havinge displeased not an earthly Prince, but the great Kinge of Heaven, and standinge guilty of high treason before his Maiesty; must therefore (with old father Simeon in the gospell) take his Sonne Christ in our armes, and so wee shall quench the burninge coales of his fury and indignation. All other meanes doe skare and drive us from God's presence. *Ora pro nobis*, The suffrages and merites of the Saincts are (it is to bee feared) neither so acceptable nor effectual, as to importune God on the behalfe of others; neither can they umpire the contention 'twixte both partyes, much lesse bee a propitiation for our transgressions. The web of our owne workes likewise, and the figge-leaves of

of our owne merites will make us no garments to cover our shame. And so lastly for the Law it is the ministery of death, and hand-writinge of condemnation; like the black raven of the Arke, bringinge death pictured upon his dismall winges. Christ alone is that Noah's dove, bringinge the olive-braunch of evangelicall peace in his mouth. Hee is our buckler, to latch the stroke of the Almighty. Hee, as man, tooke our nature form his mother; and as Redeemer, undertooke our persons with his Father; sayinge to every one of us, as Jonathan did to David; '*Non inveniet te manus patris mei,* My father's hand shall not hurt thee.'—Father, forgive them.

Let none now bee dismayd or cast downe, let none despayre to obtayne pardon of his sinnes; seeinge wee have such an advocate, Christ Jesus the righteous. *Magnum nomen sub quo nemini desperandum.* And as Ambrose sometyme spake of Austyn's mother's teares for her son; *Fieri non potest ut filius tantarum lachrymarum pereat;* the like and more may wee say of Christ the Sonne's prayer to his father; *Feiri non potest ut populus tantarum precum pereat:* They cannot perish, for whome the Son of God hath prayed that they might not perish. They cannot dye, for whome the Father hath given the Son to death, that they might live. Righteousnes and Peace are met in one; and Christ hath made hymselfe a faithfull pledge for us captives; and the letters-patent for the pardon of the sins of mankind is strongly confirmed, written with his owne blood, and untill this day the seale thereof perfect, even the wound of his side, which hee presenteth alway in the sight of his Father; with a *Pater ignosce,* Father, forgive them, &c.

Yee have seen the Person Who it was that thus prayed: *Dixit Jesus,* it was Jesus. See now also in a word What hee was; and how this office of prayinge well befitted the offices of his person.

Jesus a Priest, and Jesus a Prophet. The duty of prayinge for others sinnes belongs to both. *Orabit pro populo sacerdos*, the Priest shall pray for the sinne of the people: 'tis Moses his charge to Aaron and his sonnes. *Et orabit pro te quia est propheta;* Hee shall pray for thee because hee is a Prophet: 'tis God's command layd upon Abraham. Priest and Prophet both must pray for the people; there's the Precept for the duty required. Christ heere prayed, beeinge both Priest and Prophet; there's an Example of the Duty performed.

1. A Priest; by offringe up hymselfe and intercedinge for the salvation of the people, even his cruell enemyes and persecutors. And therefore it is observeable that of all the 4 Evangelists onely St. Luke heere (who handleth specially of the sacrifice and Priesthood of Christ) doth make mention of this prayer; as beeinge *sacerdotalis oratio* (which I mentioned before) one of his peculiar Priestly actions. And this as it was performed by Christ who was a Priest for ever after the order of Melchisedeck; so it was figurd in the high Priest Aaron, who prayed for the people that murmured and rebelled against hym; and ought to be follow'd and imitated, not onely of every Priest and Minister in speciall; but even of all Christians in generall, who desyre to bee ranked in the number of St. Paul's royall Priesthood. [u]

2. A Prophet and Teacher; whose doctrine doth then gayne the greatest credit and authority, when as the lessons that hee reads to others, hee puttes in practise by his owne example. *Audiri debet præceptum quod præcipientis roboravit exemplum.* [v] In the beginninge of the Acts it is sayd that Christ did both *docere* and *facere*, say and doe: Hee was for the hand as well as for the tongue; a worke-man as well as a word-man. And therefore the spouse in the Canticles sayth of hym, that as hee had lippes like lillyes drop-

[u] Hebr. [v] Rupert in Math. 5.

pinge downe pure myrrhe,[w] so had hee also hands like ringes of golde set with the Chrysolite, i. e. what his owne tongue taught others, his owne hand likewise put in practise.

Else-where hee read us this lecture: 'Blesse them that curse you; Doe good to them that hate you Pray for them that persecute you.'[x] Like a good Pilot, chardginge all passengers bound for heaven to sayle with a contrary wind. *Et quam id sancte præcepit, tam integre servavit.*[y] His word and his workes like mercy and truth met together: his precept and his practise like righteousnes and peace, kissed each other.

A good lesson for the sonnes of the Prophets that (like Christ the great Master Prophet) they teach both *verbo audibili et opere visibili*, both by life and doctrine, by word and by example. The Prophet Jeremy had represented to hym a Booke and an Hand; the one for knowledge, the other for practise.[z] Elias the Prophet is called the horsman and chariott of Israell:[a] An horsman directs the chariott in the way, and the chariott goes in the way it selfe. And therefore also it is worth our consideration, how many of the Prophets in theyr writinges doe use this phrase of speech; as, 'The word of the Lord by the hand of Amos, by the hand of Zachary, &c.' As if God's word passed not onely through theyr mouths, but also through theyr hands.

It is the best harmony in the world to see the words of men accompanyed by theyr thoughts, and followed by theyr deedes; And there is a naturall inclination in all men to learne the theory of such as are excellent in the practicke. For who can with any patience endure to heare Vitellius the glutton preach against intemperance and surquedry! or Gracchus the make-bate complayne of seditious and mutinous assemblyes? I know there are many other causes of Atheisme

[w] Cant. v. 13.
[x] Math. v. 44.
[y] Sabellic. lib. v. exempl. cap. 3.
[z] Jer. i. 9.
[a] 2 Kings, i. 12.

and Profanenes; but sure this none of the least, why they have taken such root in the harts of the simple and ignorant men; (who for the most part beeinge unable to iudge and conceyve of universalityes, suffer themselves to bee wholy guided by theyr externall sense) viz. the dissolute courses of them whose life is disproportionable to the grounds and principles of theyr doctrine; and practise not themselves that which they propound to others. *Manus, quæ sordes abluit, munda esse debet.* The hand which washeth away filth must bee cleane in itselfe.[b] The high Priest of old had in his brest-plate both *Urim* and *Thummim*, both light of knowledge and perfection of righteousnes: And upon the skirts and fringes of his vesture both Pomegranates and Belles; Belles to give sound to others; and Pomegranates to bee fruitfull in good workes hymselfe. Hee that is a teacher and instructor of others must worke with both hands, well-speakinge and well-doinge: and not build up with the one, and pull downe with the other. Otherwise hee is no better then a whetstone, that sharpens other thinges, yet blunt it selfe; like the Cooke dressinge meate for others, and tasts not hymselfe of the good word of God:[c] like an ill cow, that gives a good sope of milke, and then kickes it downe with her heele; like Mercurye's images that poynt out the right way to others, yet themselves stick fast in the durt; like Sampson's dead Lyon that had hony in his belly but was never the better for it: or (in a word) like Noah's Carpenters, that built an Arke to save others, and perished themselves in the flood: So that all men may cry of hym truly, as they did of Christ falsely; 'Hee saved others, but hymselfe hee cannot save;'[d] And hymselfe at his end most wretchedly complayne; They make mee the keeper of others' vines but I kept not mine owne vine.[e]

[b] Gregor.
[c] Hebr. vi. 5.
[d] Math. xxvii. 42.
[e] Cant. i. 5.

'Twas Christ's exprobation against the Pharisees, that they layd heavy burdens upon other men's shoulders, but themselves would not touch them with the least of their fingers.[f] As for hymselfe hee set another manner of copy, and read another kind of lecture to his schollars; the Lawes hee made for others, hee kept and observed in his own person; sayinge to every one of his followers, as that Roman Captayne did to his souldiers; *Tracta mea vos milites sequi volo;* that they follow not onely his wordes by a speculative attention, but especially his deedes by a practicall imitation. His *Dixit* heere it was his *Fecit;* and his *Fecit*, his *Dixit.*

And so I have done with the *Quis* or party prayinge; *Dixit Jesus*, &c.

2. *Quando*, the Tyme when. When hee was hanginge on the crosse and ready to yeeld up the ghost, *Tunc dixit*, &c. as if hee could not have slept quietly in his grave, nor his bones have rested in peace, had hee not parted good friends with all the world. It is the Apostle's precept and advice; 'Bee angry, but sin not; Let not the sun goe downe upon your wrath.'[g]

Bee angry.] Christians then must not bee stoickes; the affection of anger is lawfull. The Apostle allowes that which is naturall, and condemnes that onely which is culpable; For to strip men of passions would make them no men.

But sin not.] This passion is for the most part like an untamed and head-stronge horse, and therefore must bee curbd and held in with the bridle of reason and religion. Or howsoever wee might happily (through natural depravation and humane infirmity) at some tymes bee transported beyond the bounds of true moderation, with the heat and violence of this tyrannicall passion; yet it must not bee *prediana*, live past a day, nay, not *vespertina*, an evening wrath:[h] 'Let not

[f] Math. xxiii. 4. [g] Ephes. iv. 26.
[h] August. homil. 40.

the sun goe downe upon your wrath.' Heere is a *quo usque;* the Apostle hath prefix'd her tearme, and set her bounds of a day, which shee shall not passe. Heere must this raginge sea stay her proud waves; and if thus farre shee will goe, shee shall go no further. *Sufficit diei malitia sua* (as the Vulgar reades it) the day hath enough with its owne wrath and malice; That as Jonas his gourd came up in a night, and witherd in a night; so this root of bitternes which sprunge up on the day, should bee smote with the worme of remorse that day, and wither away: Or as the beast Ephemeron, beeinge bred in the morninge, dyes at night with the settinge of the sun;[i] so would the Apostle have this beastly affection to bee but Ephemeron, a day old at his death, and not to live after the sun gone downe: least for it leave us *in tenebris interioribus,* in the internall darknes of the mynd, to bee cast into that externall and eternall darknes both of body and soule, at the day of wrath.

And if not the sun, then much lesse should death set upon our anger. If it arise in thee, let it not raigne nor rage in thee; and if it have lived with thee, bee sure also it dye with thee. For as the tree falles, so it lyeth; and so shall the last judgment find it: And hee that agrees not with his adversary heere while hee is in the way, his adversary shall deliver hym to the Judge, the Judge to the Sergeant, and so hee bee cast into prison, there to bee tormented with the fire of wrath and vengeance.[j]

Which makes against the uncharitable malice and irreconciled hatred of many venemous, malignant, and implacable spirits; upon whose wrath, *non unius diei, sed tantorum annorum sol testis occubuit;* the sun not of one day, but of many yeares hath gone downe.[k] Who are not centent to treasure up hatred and malice, and rancor, and spight and

[i] Aristot. hist. Anim. l. 1, c. 5. — Plin. l. 11, cap. 36.
[j] Math. v. 25.
[k] Hieron. tom. 1. epist. ad Cast.

grudginge all theyr lyfe-time; but will also remember vengeance even at theyr passinge-bell and dyinge houre; and (with impatient and cholerick Jonas) they neither blush nor feare to say; 'I do well to be angry unto death.'[l]—To death?—Nay, further, *Nec mors mihi finiet iras:*[m] Death it selfe, which is the end of all thinges else, yet cannot make an end of theyr gall and revenge. As if their dead ashes did still keepe fire and burninge coales within them; and that they could bee content theyr very bones should bee the engines and instruments of revenge: and that some would use them as Sampson did the iaw-bone of an asse, to slay a 1000 of his enemyes. A wolvish, nay, an hellish disposition. The wolfe doth not hate and pursue the harmlesse Lambe in his life-tyme onely; but (if wee may believe Musitians) there is such a discord and antipathy betweene them when they are dead, that the very stringes which are made of wolves guttes and those made of sheepes-guttes will alway iarre in consort, and never make any tuneable musick. Such likewise is the brutish and savadge nature of many, who are so farre from bearinge a part in that heavenly ditty sunge by a quire of Angells, 'Glory to God on high, Peace upon earth, and good-will towards men;'[n] that I thinke (if it were possible) they would bee together by the eares, if they should bee buryed in one grave.

Thus, when all theyr other sinnes end with theyr act, and are bounded with that present tyme of commission; (as theyr lust ceaseth when cooled with stolne waters; theyr gluttony satisfyed, when theyr stomack is gorged; theyr lyinge silent, when the report is beleeved; theyr slaundering surceaseth, when theyr brother is disgraced, &c.) onely theyr implacable wrath and unappeasable malice never endeth nor ever resteth.[o] That as it was doubted of Sylla, whose last gaspe

[l] Jon. iv. 9.
[m] Ovid in Ibin.
[n] Luke, ii. 14.
[o] Cyprian. de zelo et livore.

breathed out threatninges, 'whether hymselfe or his anger dyed sooner;'[p] so may it bee doubted of them whether theyr life or theyr strife will first give over. For as Thespesius in Plutark fableth of his infernall vision, that some soules then, like vipers, did bite and gnaw one another, *ob memoriam iniuriarum*, remembringe old grudges and wronges done and suffred in theyr life tyme heere on earth;[q] so may it bee feared that these *asservatores iniuriarum* (as the Spirit calles them, Levit. xix. 18.) will not agree in hell; but that though themselves bee mortall upon earth, and shall dye like men, yet theyr hatred wilbee immortall in hell, and like those spirites, bite and devour one another. And then, as Tomyris the Scythian Queene replyed to blood-thirsty Cyrus, when his head was thrown into a tub of blood, *Satia, te, sanguine quem satiisti;* Now glut thy selfe with blood, which still unquencheably thow thirstedst after:[r] so when these salamanders, (that through their cold charity could willingly live still in the fire of hatred and contention) when these implacable men (whose hart, like the stone *Asbeston*,[s] beeinge once incensed, is for ever unquencheable) shalbee cast (without repentance) εἰσ πῦρ ἄσβεστον, into that fire that never shall bee quenched; then Salamander, *Satia te igne quem sitiisti;* Let thine unquencheable hart take its fill of unquencheable fire which it still desyred.

And heere by the way (that my last words may bee somewhat sutable to the occasion of this day) wee may not forget the violent, furious, and revengefull practise of those treacherous Catilines and wicked conspirators, whose wrath was so fired against theyr soveraigne, that it burnt like pitch and resin that could not bee quenched but with spillinge of royall blood.

The conceyt and desyre of revenge for private and per-

[p] Valer. Maxim.
[q] De Se numin. vindict.
[r] Justin. lib. 1.
[s] Plin. lib. xxxvii. cap. 10.

sonall grudges, whether uniustly or deservedly, yet never findeth toleration in the sight of God: much lesse will hee suffer us to wreck our malice upon his owne anoynted. Princes (whether good or bad, yet) they are the ordinance of God; and therefore though they should persecute and afflict his saincts and servaunts, yet are wee to pray for the life of Nabuchodonozor, the Kinge of Babylon, and of Baltazer, his sonne, that theyr dayes may bee as the dayes of heaven upon earth. The murderinge and deposinge of Princes, howbeit maintayned and practised by our late Jesuits, those incendiaries of the Roman Forge; yet it is a thinge which neither Moses in the old, nor Christ in the new Testament, and neither Priest high nor low, nor Levite, Prophet, Evangelist, Apostle, nor Christian Bishop ever hath taught, counselled, and much lesse practised; I say not against lawfull Magistrates, but not against heathenish, infidell, idolatrous and tyrannous rulers. Samuel offerd it not to Saul, a cast-away; hee lived and dyed a Kinge. After the sentence pronounc'd against hym of an higher excomunication then ever came from Rome, Samuel both honourd and mourned for hym. The captive Jewes in Babylon wrote to theyr captive brethren at Jerusalem, to pray for the life of Nabuchodonozor. Daniel, though cast into the Lyons den, yet never spoke to the Kinge of Babylon, but his speech savoured of most perfect obedience: 'O Kinge, live for ever.' If this duty bee to bee performed to Tyrants and bad rulers, then surely those that are good Princes indeed, whose thrones are establisht with mercy and iudgement, they have need howerly and daily to bee comended unto God; 'Good luck have they with theyr honor; send them helpe from thy Sanctuary, and strengthen them out of Sion.' For theyr honor is dearely bought; they drinke worme-wood in a cup of gold; and they might all pronounce, but that they are strengthned with the arme of God, of theyr honourablest robe and ensigne of theyr

Majesty; *O nobilem magis quam felicam pannum!* O rather noble than happy garment! *Quæ aliis excelsa videntur, ipsis prærupta sunt;* That which seemes high to others, is steepe and head-long to them. Isboseth never wanteth a man in his owne campe, nor Elah a servaunt in his owne house, nor David a sonne from his owne loynes, (besides Doegs, and Shemies, and Achitophels, wicked counsellors; blasphemous raylors, trayterous spyes) to doe them mischiefe.

And (not to range abroad, or with King Ahassuerus cause the records to bee searched, and Chronicles to bee read,) wee need goe no further then home: This day affords us a pregnant example, both of our Kinge's great danger, and God's great delyverance. Those bloody-minded conspirators (the Gowries) had invited the Kinge unto theyr house, gave hym fayre and plausible and royall entertaynment, and fed hym with the promise of (I know not what) unknowen treasures or hidden secrecyes; but all full of glaringe complement and treacherous dissimulation. And thus beeinge neither conscious of any evill to hymselfe, nor suspicious of any evill from others, hee was at length brought and conveyed into the remote and secret roomes of the house, the place appoynted and desyred. There they set upon hym, against a double right: the host upon the guest, against the right of hospitality; and the subiects on theyr soveraigne, against a greater right, the right of allegiance and fealty. The doores were made fast; the Kinge alone, without weapon of defence, or guard of attendance; bloody hacksters and Assazins ready prepared to butcher theyr Soveraigne; and (like the Syrian Captaynes) to fight neither against great nor small, but onely against the Kinge of Israell: the sword drawen, the hand lifted up to give the fatall stroke. What now could heere bee expected but certayne death and destruction? But God, who gives victory and salvation unto Kinges, defended the Defender of His Faith, and delyvered

David his servaunt from Goliah's sword and the speare of Saul. The armed man was danted and overcome by the Annoynted. The Kinge's hart and hand was strengthened with courage to prevayle in this bloody encounter. His faithfull Servants upon the crye of his voyce were strangely guided and directed through unknowen passadges and labyrinthes, to succour and rescue theyr Liege-Master. And for his treacherous Enemyes, the sword entered into theyr owne bowells, and theyr mischiefe returned upon theyr owne head.

This was Gowrye's Conspiracy; this K. James his delivery; All the *Indices expurgatorii* shall never bee able to blot out the memory of this lawlesse attempt and bloody designe out of the Kalendar of tyme. 'Simeon and Levi were brethren in evill; theyr swords were weapons of violence. O my Soule, come not thow into theyr secret, nor my honor bee ioyned unto theyr assembly. For in theyr anger they would have slayne a Kinge, and in theyr rage have digged downe a wall. Cursed bee theyr anger for it was fierce; and theyr wrath, for it was cruell.'

But blessed bee the God of our Jacob, who stood as a wall of defence about hym, to save him from the violence of these rough and bloody Esaus. The same God still establish the throne, strengthen the hand, lengthen the dayes, preserve the life, and honour the face of our religious and virtuous Kinge: And that for his owne glory, for his gospell and Churches sake, for his sonne Christ's merit's sake, through the operation of His Holy Spirit.

To which Sacred Trinity, &c.

Δόξα Θεῳ.

THE remaining Discourses in the manuscript, (with but one exception,) are all continuations of the preceding text, considering individually the several heads into which it is divided, and preached upon successive Sabbath days, as it appears from the dates.

V.

FORGIVENESS.

August 12th, 1621.

LUKE xxiii. 34.

Father, forgive them, &c.

THIS text is *sacerdotalis oratio*, a Prayer of Christ our High-Priest upon the high altar of the Crosse; and that not onely for his malitious persecutors and accusers, but likewise for his merciles and barbarous murtherers.

The parts thereof (as you may remember) were sixe.

1.—Tyme, when: *Tunc.*
2.—Person, who: *Jesus.*
3.—Person, to whome: *Pater.*
4.—Persons, for whome: *Illis.*
5.—Thinge, for what: *Dimitte.*
6.—Cause, wherefore: *Nesciunt, &c.*

3.—*Cui*, or *Ad Quem*, FATHER.

Oratio quæ paterno dulcescit nomine, omnium petitionum impetrandarum fiduciam præstat.[s] The name Father, is a forcible name; and gives assurance for obtayninge of all requests. Children when they will entreat any thinge most affectionately, are wont to use the name Father in theyr requests; that so callinge to remembrance that naturall love which is engrafted in the hart of a Parent, they may the more readily obtayne theyr petition.

So Christ heere, though hee knew that his Father did alwayes heare hym; yet that he might make knowen to us with what great and earnest affection hee prayeth for his enemyes, hee prefixeth this sweet and amiable name of Father; as entreatinge hym by the love unto his sonne, to heare hym for the pardon of his crucifyers. *Molliti sunt sermones eius super oleum;* His words were softer then oyle, sayth the Psalmist. Hee breathes not forth threatninge and revenge, but favour, and grace, and mercy. For hee sayd not *Lord*, but 'FATHER, forgive them.' The name of Lord is full of dread and feare; but the name of Father is a name of Love and pitty: And Christ knew well enough that in this case of an angry God and a sinfull people, there was no roome for the severity of a Judge but onely for the bounty of a Father.

[s] Bernard.

It is observeable in the Scripture, that when God is angry with his people, his style is; *Ego Dominus qui loquor vobis*, I am the Lord which speake unto yow. But when hee would as it were speake them fayre, then the style is changed; *Ego ero illis in Patrem*, I will bee to them not a rigorous Lord, but a gentle and pittifull Father And therefore Christ heere (who knew best how to frame his petition, in the Language of Love and not of Revenge) entreates hym that hee would behold them not as a Lord from the tribunal of his power and iustice, but as a Father from the throne of Grace and Mercy.

And indeed this was the true style which best befitted hym, either as a sonne, or else as a suitor. It is the Poet's argument;

> Tum servum dicis genitum, blandeque fateris;
> Cum Dominum dicis (Sosibiane) Patrem.
>
> *Martial.*

The name of Lord is the language of the Servant to his Master, and not of the Son unto his Father. Nay, further, 't is the Scripture's argument both for Christ's askinge and God's granting, viz. the mutuall reference of a Son and Father. For so the Psalmist bringes in God thus speakinge to his Sonne: 'Aske of mee, and I will give thee the heathen for thyne inheritance, and the ends of the earth for thy possession.' And the reason goes before: *Filius meus es tu*, Because thow art my Son. And so likewise Christ, when hee made any Prayer, or beggd any favour, whether for hymselfe or others, hee began his petition with Father; makinge account that nothinge should bee denyed hym who was his Sonne, by callinge on hym who was his Father.

And heere (by the way) wee may observe a difference betweene Hagar and Sarah, the Law and the Gospell, the Synagogue of the Jews and the Church of the Christians. When the Scripture speaketh of mercyes, it doth not call God *Deum misericordiarum*, the God of mercyes; but

Patrem misericordiarum, the Father of mercyes; And when it talketh of iustice, it doth not call hym *Patrem ultionum*, the Father of revenge; but *Deum ultionum*, the God of revenge: because it is the office and property of a God to punish, and the duty of a Father to pardon. The Prophets of the old Testament did often use the word JEHOVAH, the Lord of Hostes, the mighty God of Israell: and helped themselves little or seldome with the terme of *Abba*, Father: Because God did dispense with his people, and insinuate hymselfe unto them, rather as a Lord unto his servants, then as a Father to his children. But Christ contrary-wise, did ofte benefit hymselfe and us with the word *Pater*, and seldome with the name *Deus:* givinge us thereby to understand that the tyme of iustice was now ended, and the tyme of mercy was now come; the name of God changed into the name of Father, the name of Creator into the name of Redeemer; wine into oyle, Law into Grace, iustice into mercy, and revenge turned into Pardon and Forgiveness.

But is this Christ's peculiar alone, to bee the son of God? and to call hym Father; or may wee likewise (who live under his Gospell, and style ourselves Christians) lay clayme to this title and share with hym in this priviledge and high prerogative?

Indeed Christ alone is the Sonne of God. Hee alone (by an inexplicable generation) is *Deus de Deo, et lumen de lumine;*[t] Light of Light, Very God of Very God; the bright luster of glory, and the expresse image of his person; consubstantiall, coessentiall, and coeternall with his Father.[u]

But God's paternity and fatherhood is yet of a larger and more generall extent.

Job calles hym *Patrem pluviæ*, the Father of the rayne;[v] and St. James, *Patrem luminum*, the Father of lights.[w]

[t] Esay. liii. 8.
[u] Heb. i. 3.
[v] Job, xxviii. 38.
[w] Jam. i. 7.

And thus all creatures for that they have theyr beeinge and continuance from God, must likewise have hym for theyr Father.

But Man (the reasonable creature) pertakes of his Fathership after a more peculiar manner.

1.—By Creation: 'Is not hee thy Father that hath made thee and proportioned thee?'[x]

2.—By Education:—'I have nourished and brought them up like children.'[y]

3.—By Instruction: 'It is not yee that speake, but the spirit of your Father which speaketh in you.'[z]

4.—By Compassion: 'As a Father hath compassion on his children, so hath the Lord compassion on them that feare hym.'[a]

5.—By Correction: 'For whome the Lord loveth hee chasteneth; and he scourgeth every sonne hee receyveth.[b]

6.—Lastly, and more principally, by Regeneration and Adoption; For wee are sayd to bee borne of God;[c] and hee hath sent the spirit of Adoption into our harts, whereby wee cry *Abba*, Father.[d]

And thus (yow see) Christ's Father is become our Father; his by Nature, our's by Grace; his by eternall propagation; ours by spirituall adoption. His word and his worke, like Mercy and Truth are met together: his Precept and his Practise like righteousnes and Peace have kissed and embraced each other. Heere hee prayeth hymselfe to God, callinge hym his Father: and elsewhere hee taught us likewise so to pray, Our Father, &c. Christ hymselfe beeinge now our elder Brother, and God hymselfe our common Father.

[x] Deut. xii. 6.
[y] Esay. i. 2.
[z] Math. x. 20.
[a] Psal. ciii. 13.
[b] Heb. xii. 6.
[c] John i. 18.
[d] Rom. viii. 15.

Indeed, if wee first looke up to Heaven, and behold the Maiesty of God, before whome the hilles do tremble, and the Angells cover theyr faces; and then cast downe our eyes upon our owne basenes and uncleannes, both in regard of the mould whereof wee are made, (which made Abraham sifte hymselfe into the coursest branne, and confesse that hee was unworthy to speake to God, beeinge but dust and ashes:[e]) as also in regard of manifold pollutions and rebellions (in which regard wee are called the bond-slaves of syn and Satan, and the children of wrath and disobedience) Heerein wee find a great distance between God and us. Wee are not worthy, &c. &c.

Vide reliqua quæ sequuntur in alio libro in 8vo. super hoc ipso textu et themata.

[e] Gen. xviii.

VI.

FORGIVENESS OF INJURIES.

(DUELLING AND LITIGATION.)

Sept. 23, 1621.

LUKE xxiii. 34.

Father, forgive them, &c.

THIS parcell of Scripture is one of those seven words (commonly so termd) which our Saviour Christ uttered upon the Crosse, when hee was now ready to yield up the ghost, and take his farewell of the world. And it is *sacerdotalis oratio*, a Prayer of this our high-Priest to God his Father on the behalfe of his cruell enemyes and persecutors.

In the prosecution whereof give mee leave to deale with yow as St. Peter did by his auditors; whome hee used to put in remembrance of those thinges, which they had heard and knew already.[f] Please yow therefore to call to mynd the severall parts of my text.

1. *Quis.* 2. *Quando.* 3. *Cui?*
4. *Quid.* 5. *Pro Quibus.* 6. *Quare, &c.*

4. *Quid,* the thinge prayed for: Pardon and Forgiveness.

FORGIVE.

Forgivenesse of sins is a prizeles benefit, and the choicest fruit that growes in the garden of the Church. The best and

[f] Pet. xii.

choicest?—Nay, it is all in all. *Hic est omnis fructus* (sayth the Prophet) *ut auferuntur peccata;* this is all the fruit wee can reape; the pardon of our sinnes. Without which, were wee as faire as Absalom, as rich as Nabal, as gloriously apparelld as Herod, as absolute in command as Ahassuerus, as stately seated for dwellinge as Nebuchadnezzar, as gratious in court as Haman, as wise and politick as Achitophel; yet were our case most vile and miserable. No Lazar, no monster so ugly and loathsome as an unpardond sinner in God's sight. Sicknes, Poverty, Disgrace, &c. all of them are but light burdens, in regard of the burden of syn, lyinge like a milstone upon the conscience, and pressing it downe to hell, without assurance of this pardon. Though drowzy Carnalists make light of this Remission; yet to the afflicted and loaden Consience that feeles the heavy weight of her sinnes, it is like the Merchant's pearle in the Gospell; which when a man findes, hee hides it for ioy, and goes and selles all to buy it.[g] David, a Kinge, had (no doubt) all that hart could wish, and yet hee desyred pardon of his syn, above all the royalties and pleasures of his kingdome.[h] But what speake I of a kingdome, which (at the best) is but a crowne of thornes? Doubtlesse the gift of that which the Devill profferrd Christ (viz. all the kingdomes of the world, and the glory thereof) could not have affoorded the poore Paralytick that content and repose of hart, as that one drop of mercy and one syllable of comfort; 'Thy sinnes are forgiven thee.' For (alas!) did wee but know what it were to have many billes of particular sinnes hanginge upon record against us, as it were upon the file, in the high Court of heaven; and how terrible a thinge to bee arraigned at the barre of God's iustice; oh, how would our bowells yearne, and our bellyes tremble, in the ignorance and suspense of pardon? How would wee (with David forget to eate our bread; and (like

[g] Math. xiii. 46. [h] Psal. xxxii. 1.

Solomon's entangled surety) give no sleepe to our eyes, nor slumber to our eye-lids; till Christ, our Advocate, agayne and agayne had plyed the mercy-seat of his Father with this reiterated petiton; *Pater, ignosce,* Father, forgive them.

And now from the greatnes of this Benefitt, may wee iudge and esteeme of the goodnes of this Prayer. It is *verbum remissionis,* a word of Remission and Forgivenes of sinnes.

A word indeed, of infinite goodnes, of unspeakeable patience, of enflamed charity.

The Jewes buffeted hym with theyr fistes, scourged hym with whippes, peirced hym with nayles, goared hym with speares, crownd hym with thornes, flowted hym with mockes, loaded hym with reproaches, belched forth blasphemyes: in a word, spilt his pretious blood, and put hym to a most cursed and shamefull death.

And what now is the revenge which Christ returnes agayne for all these heinous and undeservd wronges?—what punishment doth hee inflict upon his murderers and tormentors?—why,—gall is turnd into hony, poyson into triacle, ashes into beawty, hatred into love, anger into patience, iudgment into mercy, wine into oyle, and revenge into forgivenesse; 'Father forgive them.'

Hee should rather (one would thinke) have cryed; *Confunde eos, damna;* Confound them (O Lord) damne them; And have caused the earth to swallow them up quick, as sometyme it did Corah and his complices; or (with Elias) called fire from above, to devour them; or have mustered the whole hoast of heaven and earth, to revenge his death. And this, both hee iustly might have done, and they iustly had deserved. But God's wayes are not our wayes; nor his thoughts like to our thoughts, one deepe answers to another; the depth of mercy to the depth of iniquity. Hee healeth those who wounded hym, saveth those that con-

demned hym; entreates for those who blasphemed hym, excuseth those who accused hym, pleads for those who diffamed hym; hee craves pardon for his murtherers, before they had confessed theyr fault; gives them an acquittance before they had payed theyr debt; and seekes to release them before they had repented. They cried aloud, *Crucifige*, Crucify hym; But hee outcryes them with an *Ignosce*, Pardon them. They called for vengeance on theyr owne heads; *Sanguis eius super nos*, 'Let his blood bee upon us and upon our children.' But the Son of God called as fast for theyr Pardon; and his blood which they asked to bee *against* them, hee craveth that it might bee *for* them. Great cause therefore had the Apostle to say, that 'the blood of Christ speaketh better thinges than the blood of Abell.' For that cried Iustice, and this Mercy; The one cryed from the earth, and the other prayed from the Crosse; The blood of Abell called for vengeance on his brother, and the blood of Christ askes forgivenes for the whole world.

This was the tyme whereof the Prophet spake; *tempus miserendi*, a tyme of pitty and forgivenes; When pardon was publickly proclaymed; when (as the Psalmist speakes) 'Mercy and truth had met together, and righteousness and peace did embrace each other.' Before that the Son of God came into the world to bee invested with our nature, God's hand was much more inured with Iustice than with Mercy; and was knowen rather to bee the God of revenge than the Father of mercyes.

Lucifer and his angells were throwen from heaven; Adam and his posterity cast out of Paradise; Cain branded for a vagabond; Lot's wife turnd to a pillar of salt; Miriam stroken with leprosy; Sodom and Gomorrah consumd with fire; the old world drownd in the flood. Moses in the law reckons up a treasury and store-house of plagues and curses; and the Prophets speake of arrowes steepd in blood, and of

swords that can eate flesh. Pharaoh and his hoast goe to the bottome of the sea; Corah and his conspirators to the bowells of the earth; Jonas to a whale's belly; Haman to the gallowes; Jesabell to the dogges; the disobedient Prophet to a lyon; the mockers unto beares; the murmurers to fiery serpents; Job's children to the fall of an house. Nabuchadnezzar to the beasts of the field; Sennacherib to the edge of the sword; David's army to a plague; the mothers and infants of Jerusalem to a famine. One cryes out of his head, as the Shunamites sonne; another, of his feet, as Asa; a third, of his bowells, as Antiochus. I should cause your eares to tingle with this fearefull noyse; and fright your eyes with this mappe and theater of God's severall iudgments. I leave theyr variety; see (but in a word) theyr generality from the mouth of the Prophet Jeremy: *Destruxit et non pepercit;* Hee destroyd and spared not; a generall desolation. No difference of state or condition; for Saul, when hee went against Amalek, was commanded to spare none, from the Kinge hymselfe which sate on the throne, to the bruit beast which grazed in the field. No difference of sexes, or age, or callinge; for the destroyinge Angell is enioyned to goe through the citty of Jerusalem, and put to the sword old and yonge, maydes and children; and to beginne first with the Priests of the Sanctuary.

And thus was God's dealinge and this the People's case, both under the Law and in the tymes before. But from the hower that the Son of God dyed on the Crosse, wee may call hym *Patrem misericordiarum,* the Father of mercyes, as the Synagogue styled hym *Deum ultionum,* the God of revenge: And with as great reason wee can now say, *Ubi sunt iræ tuæ antiquæ;* O Lord, where is thy wrath of old? as the Prophet David did; *Ubi sunt misericordiæ tua antiquæ,* Where is thy wonted favour and lovinge-kindnes?

How happy then is the tyme of Grace above the tyme of

the Law? wherein hee which is iniuryed, is reconciled and made our freind; the Iudge become our Advocate; our accuser turnd to bee our Defender; and hee who was wont to feare us with his Iustice, doth now allure us with his Mercy. For (if wee well observe) wee shall find there was no worke or action of Christ that breathed forth iudgment or revenge; but all of them, goodnes and mercy and favour and bounty, respectinge the welfare of mankind both in soule and body. Hee gave motion to the lame, sight to the blind, speach to the dumbe, health to the sick, life to the dead; love to his enemyes, and forgivenes unto sinners; even the worst of all sinners, his malitious accusers and barbarous murtherers.

And heere wee have a Cordiall for the sin-sick soule, that swownes and faints and droopes under the burden of her sinnes. For who now can or ought to despayre of God's mercy in the pardon of his sinnes, when Christ heere begges pardon for his most impious and wretched persecutors and tormentors?

'Tis one of the Devill's false glasses, to make sin seeme so great that God is not great enough to forgive it; and to represent it to the conscience in a bigger and more ugly shape then it is in its owne nature. Thus hee dealt with wretched and desperate Cain; who beeinge arraigned and convicted, cryed out; 'My sin is greater than can be forgiven.'—To whome St. Austyn gives the playne lye; *Mentiris Cain*, Thow lyest Cain. *Plus potest dimittere quam tu committere;* God's mercy is farre above our misery. That horrible fact of Judas (the superlative of all wickednes,) did not exclude hym from hope of mercy, when hee betrayed his Lord and Master; but his impenitency and despayre after the deed committed, when hee became his owne hangman and executioner.[1] No, no, Beloved; there's no malady which the Al-

[1] Ambrose de Pænitentia et Augustin lib. 5. homil. 27.

mighty Physitian cannot heale. Hee hath a salve for every sore, and a cure for every disease. Hee raysed the Centurion's daughter, whose body lay yet in her father's house ;[j] the Widowe's sonne, whose body was carryed forth into the citty; and Martha's brother, whose body had lyen 4 dayes in the grave, till it began to stinke.[k] Bee they sins of infirmity and suggestion, or sinnes of consent and delight, or sinnes of custome and practise ; moates or beames, talents or pence, gnats or camells, cordes or cart ropes of iniquity ; (save onely that sin of sinnes against the Holy Ghost,) hee can and will forgive them all upon our true repentance. *Abyssus abyssum,* One deepe calleth to another;[l] Where Syn aboundeth, Grace super-aboundeth ; And crimson sinnes as red as blood shalbee made as white as snow.

The greatest sinners have obtayned the greatest mercyes at his hands. Hee forgave Mathew a Publican ; Mary Magdalen, an harlot; Paul, that persecuted hym ; Peter that denyed hym ; the thiefe on the crosse, a robber ; Zacheus, an oppressor ; Cyprian, a coniuror ; Austyn, a Manichee ; Justin Martyr, a Gentile ; Tremelius, a Jew ; And heere (in my text) there's an *Ignosce,* pardon begg'd, not onely for malitious enemyes and accusers, but even for mercilesse and barbarous murtherers.

Beloved, change but the Persons, the Tyme, and the Place, and the case is our owne. We are all of us Christ's persecutors and tormentors and murtherers. (I know this may seeme an harsh speech ; and every man wilbee ready to wash his hands cleere from the blood of the holy one, the annoynted of the Lord. But I wilbee bold to speake it over agayne. Wee are all of us, I say, Christ's persecutors and tormentors and murtherers.) 'Saul, Saul, why persecutest thow me?' is not yet fulfilled. Christ suffred for us once upon the crosse; but still hee suffers in us, till the end of the world ; in the

[j] Mark v. 40. [k] John xi. 39. [l] Psal.

godly by their afflictions; and in the wicked on theyr transgressions. The Jewes did but crye *Crucifige*, in the court of Pilate; but our sinnes crye *Crucifige* in the court of Heaven.

Wee by our sinnes deny hym with Peter, persecute hym with Paul; crucifye hym with the Jewes. Our hypocrisy is that Judas-kisse which sold and betrayed Christ: our flexiblelithnes to offend are the ropes to bind his hands; our unchaste thoughts yssuinge from a festered soule are as spittle in his face; our Pride makes his crowne of thornes; our shamelessnesse pluckes off his cloathes; our hart of steele forgeth his nayles; our gluttony and drunkenesse make hym tast of gall and viniger; Wee mock and flout hym, with our lyinge and dissemblinge; wee revile and blaspheme hym by our swearinge and profane talkinge. Now his body is glorifyed wee make it passible agayne: Now his wounds are whole, wee make them bleed afresh; now the scepter of the kingdome is put into his hand, wee offer hym agayne a scepter of reed; now his head is crownd with gold, wee put on agayne a crowne of thornes: Now hee is set in his throne wee tumble hym agayne into his grave. In a word, our sins are the souldiers that whippe hym, the nayles that pierce hym, the speares that goare and wound hym.

Nay, the woundes given hym by the Jewes did not so much grieve his body, as our sinnes doe wound and grieve his holy spirit.

—— vulnus
Sed tu quod facias, hoc mihi (Poete) dolet.[m]

Neverthelesse, his blood is not yet drye, nor his bowells shrunke up; nor his hand shortned. Hee is still the same Christ, the same Advocate, the same High-Priest for ever! So good and mercifull, as hee is almighty, and infinite: But neither the goodnes of the Almighty can bee overcome, nor

[m] Martial.

the mercy of the Infinite bee brought to an end. Hee had an *Ignosce* heere for the Jewes his Persecutors, before they repented; much more hath hee one in store for us, if wee truly repent. So sayth the Apostle; 'If wee confesse our sins, hee is faithfull and iust to forgive them, and to purge us from all iniquity.'[n]

The preceding Discourse occasionally terminated in this place, but a digression of several pages was subsequently introduced as now follows, for the purpose of reprobating the practice of duelling and litigation in the courts of law. Both of these subjects are discussed in a homely yet forcible manner, truly characteristic of the impressive energy of the preacher. It was somewhere about this period that James passed a Decree in the Star Chamber against Duels and single Combats, and an Act was passed wherein stabbing with a dagger or knife was constituted Wilful Murder. Such a subject was likely to become popular with the Clergy, and, as in the present instance, was frequently reprobated from the Pulpit.

[n] 1 John i. 9.

Novemb. 11, 1621.

COLOSS. iii. 13.*

AND now (to make Christ's crosse our book and his action our instruction) from his practise heere in this Prayer which hee utterd upon Mount Calvary, and from his Precept elsewhere in that Prayer which hee taught upon Mount Tabor; wee have lessond to us the duty of Forgiveness toward one another. For who now dare seek revenge for the injuryes and trespasses done against hymselfe, seeinge Christ heere made such small accouut of those hainous and unsufferable wronges done against his owne sacred person?

And not to use many motives for the inforcinge of this duty, let us but duly and seriously weigh and consider that petition which wee use in our daily and ordinary prayer, framed by Christ hymselfe, who taught the same there by precept as heere in my text hee practised it by example; 'Forgive us our trespasses, &c.' Wherein wee are taught that if wee desyre to have our sins forgiven of God, wee must not onely not hate our brother without cause; but if hee offend, wee must likewise forgive hym. For hereby wee have a pledge of the remission of our sins, if wee acknowledge that wee have forgiven others; And as the takinge away of our sins is the great fruit and benefit wee desyre of God, so the subordinate meanes that God hath appoynted for that end, is the forgivinge others that offend us. That offend us, I say. For if man trespasse against man, it may bee pardond or iudged, saith old Ely to his

* I suppose this reference to a passage in the Epistle to the Colossians to be merely incidental, and that it cannot be considered a distinct text; the matter which follows being obviously in continuation of the preceding discourse.—J. H. B.

sonnes: But if a man trespasse against the Lord, who will plead for hym? 'T is true indeed which the Pharisees argued against Christ; 'Who can forgive sins but God alone?' This is the prerogative of his power. And yet withall consider the donative of his goodnes; who vouchsafeth to sett man in his owne place, and to give them also a power to pardon and forgive, even as hee hymselfe doth forgive. *Dimittendi habes potestatem, imo necessitatem* (sayth Hierome) Thow mayst, yea thow must forgive.[o] Nor is it reasonable thow shouldst say to God, *Dimitte mihi*, that will not say to thy brother, *Dimitto tibi. Indignum est Deum ei esse propitium qui crudelis est in fratrem;*[p] God hath voluntarily bound hymselfe with an obligation to forgive us, if wee keep the condition to forgive our brethren.[q]

And therefore it is very observeable, that of all these petitions which Christ taught us to pray withall, this onely of Forgivinge is (like Pharaoh's dreame) doubled and twice together ingeminated, as beeinge of greatest weight and importance.[r] For presently after AMEN followeth as it were a reason of all the other petitions. 'For, if yee doe forgive men theyr trespasses, your heavenly Father will also forgive yow;[s] as though we could not say Amen to our prayer, unlesse wee first forgave our brother. In no other petition wee so pray, as to bargayne and indent with God but in this alone; Forgive us as wee forgive others.[t] Which covenant if wee performe, *verba sponsionis hujus implentur*, wee keepe the condition of this obligation; But if wee break it, *totius orationis nullus erit fructus*, all the other petitions are vayne and fruitlesse. Nay more, *non pro te orationem facis, sed super te maledictionem inducis;*[u] thy prayer is turn'd into sin, and

[o] Hierom. lib. 3, Math. xviii. 15.
[p] Ambros.
[q] Math. vi. 14.
[r] August. lib. 2. c. 18. de serm. Dom. in monte.
[s] Math. vi. 13.
[t] August. hom. 40 de frater. charit.
[u] Anastas.

thow pullest downe a curse instead of a blessinge. Forgive therefore; *nè dum fratri negas misericordium, tibi claudas patris indulgentium;* least while thow shuttest up thy hart from thy earthly brother, thow shut the gate of mercy with thy heavenly Father.[v]

Wee read the Grecians had a Sanctuary and Altar, whither usually they went all to forgive theyr mutuall wronges:[w] And at Athens was enacted a decree of forgettinge injuries, which they called the Law of Oblivion.[x] And wee read no lesse of the Roman Emperor Augustus, who though of a most tenacious and retentive memory, *injurias tamen cum primis oblivisceretur*, would yet forgive wronges as soon as they were offred.[y]

For shame, let not a Pagan out-strippe a Christian; nor a wild olive growinge upon the barren mount of Gilboa and Nature, where neither dew of the spirit, nor rayne of grace falleth, beare such fruit; and thow a greene olive-tree in the house of God, planted besides the waters of grace, not bringe forth the fruits of the spirit.

I know this doctrine of Forgivenes is *durus sermo*, an harsh and hard lesson to flesh and blood. Wee are so farre from the coole temper of a rebated heate, so farre from forgettinge and forgivinge injuryes; so farre from givinge cheeke after cheeke, cloake after coat (accordinge to our Saviour's rule) that in the heat of our blood and coale of our charity, wee require a *par pari*, an eye for an eye, a tooth for a tooth; and with that Pagan philosopher wee blush not to say, *Peream nisi te ulciscar;* Let mee perish if I bee not avenged.[z]

Wee are free and bountifull to forgive injuryes and wronges done against God; when in our owne wronges wee keepe hatred to the death.[a] If our brother blaspheme God, and open his mouth against heaven; wee quickly forgive

[v] August. serm. 182 de Temp.
[w] Fulgosus Sabellicus.
[x] Plutarch in Præcept. Politic.
[y] Sueton.
[z] Plutarch de ira cohib.
[a] Hieron. in Math. xviii.

him; But if hee curse or revile, offend or harm us, we say not like St. Paul, 'I forgive;' wee pray not with St. Stephen, 'Lord, lay not this sin to theyr chardge;' But with hym in the Comedy; *Non tu verbis solves, quod re malefeceris*;[b] wee will not take the payment of good workes for the debt of ill deedes; and (as Gregory speakes of some) *quod possumus, ulciscemur; quod non possumus minabimur.*

Some (like implacable Juno in the Poet) keepe an old grudge in theyr mind for a slight or neglect;[c] others (like wicked Lamech) count it an honour to take revenge seventy tymes seven tymes of any that offend them;[d] others agayne (like contentious make-bates) will goe to law upon every triflinge occasion; and others (with the blood-thirsty Jewes) bind themselves with an oath neither to eate nor drinke till they have killed Paul.[e]

And indeed these twoo latter sorts (the Law-quarrells *in Prætorio*, in Pilates iudgment-hall; and the sword-quarrells *in Akeldama*, the field of blood;) as they are the rife and frequent sins of these our tymes, so also should I somewhat betray my text (a text of Forgivenes) if they were passed over without some short and iust reproofe.

And first for our Law-wranglers and contentious Termers; *quibus trina non sufficiunt fora* (as Seneca speakes of such[f]) whose strife three Courts,—I may adde threescore termes—cannot decide; Who though they wrong others with theyr will, yet by theyr witt can wrangle and wind out themselves through their quirks of law; and had rather goe an hundred myles to the barre for law, then a furlong to theyr brother for peace. I would have these contentious spirits that run thus to Law, take the *law of God* in theyr way, and that will tell them they run when they are not sent, nay rather

[b] Terent. Adelph. Act 2, Scen. 1.
[c] 'Manet alta mente repostum.'
[d] Gen. iv. 24.
[e] Act. xxiii. 14.
[f] Lib. 2, de ira; cap 9.

when they are bid to stay at home; 'Goe not forth hastily to sue any man, but debate the matter with thy neighbour.'[g] *Corripe eum inter te,* Take up the matter betweene thee and hym alone,[h] sayth Our Saviour. Or else, if our owne patience will not put an end to the controversy; *adhibe tecum unum aut duos,* put it to compromise of indifferent umpires. *Non est inter vos sapiens?* is there not a wise man among yow all,[i] (sayth the Apostle) to keepe fooles from goinge together by the eares?

But what if hee bee obstinate, and will not agree the matter hymselfe, nor stand to the arbitrement of another? Must I therefore put up the wronge? or doe I offend in seekinge to right myselfe by course of Law? The Apostle tells thee, Yes; *Omnino defectus est,* Now this is utterly a fault among yow, because yee goe to law one with another.[j] Why rather suffer yee not wrong?—why rather sustayne yee not harme? Bee it *pro contumeliæ affectione, pro corporali læsione, pro temporalium substractione;* for harminge thy body, or impeachinge thy good name, or impoverishinge thee in thy goods;[k] Yet if any man (sayth Christ) will sue thee at the Law, and take away thy cloake, let hym have thy coat also, which is neerer unto thee; yea thy very shirt sayth a learned Interpreter.

Not that (with the Anabaptists) I make a question whether Christians may goe to Law. For the Apostle allowes it in a lawfull manner; 1 Cor. vi. 4; and the Learned have put it out of question.[l] No: *currat lex* as the proverb runneth. The Kinge by iudgement maintayneth the country. St. Paul, in case of iniury offred by the Jewes, made a iudiciall defence of hymselfe by appealinge unto Cæsar's bench.[m] And

[g] Prov. xxv. 8. [h] Math. xviii.15.
[i] 1 Cor. v. 6. [j] 1 Cor. vi. 7. [k] Hugo in Math. v. 24.
[l] Vide P. Martyr et Gualter in 1 Cor. vi.
[m] Act. xxv. 10.

wee know it true both of divine and humane, that 'the Law is good if a man use it Lawfully.'—1 Tim. i. 8.

But wee should not goe forth hastily to sue any man, sayth Solomon; not for toyes and trifles, sayth another;[n] but use it as physick for those diseases which cannot otherwise bee cured. Plato thought it a signe of a distempered Commonwealth,[o] and sure it is a signe of a distempered mynd, when Physitians shoppes are needlessly, and Lawyers courts are causelessly set open. Thow mayst peradventure by thy unlawfull Lawinge kill thy brother, but thow shalt find at thy death a killinge letter to thy conscience, a dead letter to thy good name; and mayst iustly expect that wrangler's epitaph to bee set upon thy toombe; *Qui nunquam quievit, nec alios quiescere passus est, hic tandem quiescit ipse;*[p] Hee which never rested hymselfe, nor suffred others to rest, doth now at last rest in the dust. Where leavinge these Lawinge-quarrellers,

I come to the other sort; our fightinge quarrellers, our cuttinge hacksters, and swaggeringe swash-bucklers; who usurpe upon God's right, and wrest the sword out of his hands; whose feet are swift to shed blood; whose harts take no ease but while they meditate revenge, the temples of theyr head take no rest till they find out a place for revenge, whose fingers itch till Satan have taught theyr hands to warre and theyr fingers to fight his owne battels.

It is a world to see how our cholerick hot-spurres, our roaringe and bloody duellists (like Joab) will give the stab for a lye, for the way, for the wall, for a mistresse, for a frowne, for a laugh, for a trifle, for nothinge; And (with that proud challenger of Gath) not provoke alone, but proclayme a combat; 'I defy thee this day; give mee a man that wee may fight hand to hand.'—Thus like the frogge and the

[n] Gualter.
[o] Lib. 3 de Repub.
[p] De Joh. Jacob Tri. Rem. spi. in Prov. xx.

mouse in the fable, they fight eagerly for a toy; and then comes the Kite, the prince and chiefe fowle that ruleth in the ayre, *et rapit utrosque bellatores*, and snatcheth away both these stout warryers; so that they leave theyr blood for compasse for the earth, theyr carkases for a prey for the fowles of heaven, and theyr sowles (without God's great mercy) for a prey for the Devills in hell.

Is it not a lamentable case, to see two men, christened with one baptisme, bought with one redemption, for whome the blood of Christ was indifferently shed, upon every slight occasion to shed the blood of one another? Or is it not an hard case, for one that professeth the name of Christ, to digge for honor in the hart of a Christian?

And this, forsooth, they doe for reputation. Whatsoever they speake, bee it never so bad, must bee made good; As if it were a stayne to my reputation to deny that in sobriety which I affirmed in drunkennes, to recall that as a man which I spake as a beast. I wish that these generous and valorous spirits (for so they would be accounted) who thinke it the greatest disgrace to pocket a wronge, would but consider that speach of Solomon, who best knew the termes of true honor; 'The discretion of a man deferrs his anger, and his glory is to passe by an offence.'[q]—Glory to passe by an offence?—I thinke our roaringe cutters would not stick to call Solomon coward for this speach. The world is now come to that passe which Lactantius speakes of; where the peaceable man who is unwillinge to revenge, *contemptus est omnibus*, is skornd and despised of all.[r]

And because hee is thought not able, or not manly to defend hymselfe, *habetur pro segni et inerti*, he is reputed a dastard, a faint-hearted lubber, and a body without life or spirit in hym.[s] But hee that will revenge an injury: *Hic*

[q] Prov. xix. 11. [r] Lib. 6, Institut. cap. 18.

[s] Meeknes called dulnes and stupidity, &c.

fortis, hic strenuus indicatur ; hee is the kill-cow, hee onely is counted for a man of courage and valour. Which fond applause is the whetstone of fury ; and puts resolution in the fist, revenge in the hilts, and blood-shed in the blade ; and makes them resolve with those cutters in Seneca ; *Minus contemnemur, si vindicaverimus iniuriam ;*[t] it is for our credit and renowne to put up no wronge that is offred.

Fond men, who encroach upon God's right ; for vengeance is his alone, and whoso usurpeth the sword, shall perish by the sword.[u] *Et libet hominem vindicare?*[v] and hath any man now lust or courage to bee revenged ? why, stay the Lord's leisure. The blood of the holy Martyrs is not yet avenged. Yea, Christ hymselfe is not yet all this while avenged on his enemyes ; but tarryes untill they be made his foot-stoole.

Who are wee then, (asketh Austyn) that wee should seeke revenge ? If God should seeke it of us ; *ubi remaneremus,*[w] what would become of us, and where should wee remayne ? Hee whome seven tymes in a day, yea daily and hourly wee offend, will not bee avenged upon us ; and shall wee (with wicked Lamech) take seventy-seven-fold vengeance on man, though seven tymes in a day, yea though seventy tymes seven hee hath wronged us but his fellow-servaunts ?

Beare then and forbeare, (adviseth a grave Philosopher :[x]) behold even now death is comminge, which will make us both equall. What dost thow fightinge and stabbinge hym ? Dost thow wish any thinge but his death whome thow woulds't revenge ? *Etiam morietur ;* why, hee shall surely dye ; thow loosest but thy labour. Hee is heere placed by his Captayne, like a souldier in his stand and vocation ; and what hast thow to send hym from his station

[t] Lib. 2. de Irâ ; cap. 32.
[u] Apoc. xiii. 10.
[v] August. serm. 42 in orat. domin.
[w] August. ibid.
[x] Senec. lib. 3. de ira cap. ult.

iniussu Imperatoris, without his Generall's leave and commaund?

But if nothinge can abate thy fury, but to the field thow wilt goe; and (like that brave challenger of Gath) thow desyrest a combate; why yet boastest thou in thy wickednes, thow man of valour?[y] What wilt thow doe, O mighty man (sayth Austyn[z]) what wilt thow doe? Thow keepest a great bragginge, thow wilt, yea, thow wilt kill a man. *Hoc et scorpius, hoc et una febris, hoc et fungus malus potest;* Alas, poore bragge, a scorpion can doe this; this one fever, or the snuffe of a candle could effect. Anacreon was choakt by the kernell of a grape; another stifled with the yolke of an egge; a third with a fish bone; a fourth with a peare: Fabius, the Senator, with an hayre in his milke;[a] Catullus, the Orator with smoake;[b] Chrysostome with the hot Sun; and Goodwin Earle of Kent with a crume of bread.[c] *Huccine redacta est omnis potentia tua, ut uno malo fungo coequetur?* Is all thy bragginge come to this (sayth Austyn) that its but equall with the smelle of a snuffe, with the stinge of a scorpion, with the fitt of a fever, with the stone of a grape, with the yolke of an egge, with the bone of a fish, with a peece of a peare, with an hayre of the head, with the smoake of a fire, with the heat of the Sun, and with a crumme of bread?

Beloved, I am no enemy to true valour; nor doe I perswade men to cowardize. No, I am so farre from that, that I thinke a coward to bee the basest of all creatures; And a coward I call hym who slavishly feareth any thinge but God. 'Twas Machiavell's obiection, 'that Christian religion is unfit for warre, because it enioyneth peace; and maketh Cowards because it perswadeth patience;' Whereas indeed it maketh weaklinges so valiant in God's battell for religion,

[y] Psal. lii. 1.
[z] Comment. in Psal.
[a] Florus. lib. 3. c. 23.
[b] Suid.
[c] Polidor. Virgil.

that they put to flight the armyes of the aliens; and yet stronglinges such cowards in man's combat of revenge, as to give place to wrath, and not resist iniury; but comitt all vengeance to God, who will reward the proud after theyr deservinges. For as it bad Peter put up his sword of private offence into his sheath of patience,[d] so else-where it bad hym sell his coat and buy a sword in publick defence.

If wee bee drawen into the lists to fight for God and his Church, for the Kinge and our Country; if the Magistrate allow thee combate upon dishonourable imputation of foule crimes, which will so stick to thy race and family that no tyme can blot them out; the iniury heere becometh more than private; and heerein I doubt not but wee may with an undaunted spirit and alacrity of hart, crye with those stout souldiers; 'The sword of the Lord and of Gideon.'[e] But for a frowne of the face, a trip of the tongue, the slip of a word, &c. to sweare, to quarrell, domineere and seeke revenge; this is as farre from true valour, as phrenzy is from wisdome. Sure I am, our Saviour heere in my text, as a meeke Lambe both before his shearers and slayers, opend not his mouth to revile when hee was reviled, nor so much as threatned when hee felt the stabbe of theyr speares. Or if his example seeme too extraordinary and above humane frailty; yet let us bee warnd by the fearfull example of the merciles debtor in the Gospell, who would not forgive an hundred pence to his fellow-servaunt, when his master had pardond hym a thousand talents. In a word, goe (thow bloody stabber) as Chrysostome adviseth to the Bee, and by her example bee warpd and weaned from revenge.[f] Dost thow not see the Bee (sayth that Father) how shee dyes by her stinginge? And therefore David compares his enemyes to Bees;[g] which (as Naturalists observe[h]) — *animas in vulnere ponunt*, ex-

[d] Luke xxii. [e] Judg. vii. 18. [f] Homil. 68 ad Pap. Antioch.
[g] Psal. cxviii. [h] Aristot. Plin. Virgil.

enterate their owne bowells and loose theyr lives by theyr stinginge.

And it is as true of Revenge; *dat pœnas dum exigit;*[i] shee is beaten with her owne staffe, stabd with her owne weapon; like an earthen pot by dashinge against another pot is burst and shiverd itselfe in peeces; *animamque in vulnere ponit,* hee doth eviscerate hymselfe of the bowells of mercy, and looseth his soule in the wound of his enemy.[j] 'Doubtlesse anger killeth the foolish man, and envy slayeth the Ideot.'—Job v. 2.

I have now done with these twoo, the Law-quarreller and the Sword-quarreller; Let mee dismisse them with the blessinge of Jacob upon his 2 wicked sonnes. 'Simeon and Levi are brethren in evill; Cursed be theyr wrath, for it is fierce; and theyr anger, for it is cruell. O my sowle, come not thow into theyr secret; and myne honor bee not ioyned with theyr assemblyes.'

But while I have followed the Hue and Crye after these Theeves and Murderers, I have not kept the rode-way.

To returne agayne to this duty of Forgivenes, and drive this nayle a little further to the head.

Which will the better bee done, if wee consider these three thinges—

1.—The nature and quality of iniuryes, and what iniuryes are to bee forgiven.

2.—The kinds of forgivinge.

3.—The manner of forgivinge.

1.—Manner of Forgivinge.

As there is a trespasse and iniurye both *oris, cordis, et operis;* of the Tongue, the Hart, and the Hand; so must

[i] Senec. de Ira. lib. 3, c. 5.

[j] Alium lædit extrinsecùs, et se vastat intrinsecùs. August. ser. 16 de Verb. Dom.

our Forgivenes bee answerable; *verbo, facto, et animo;* in Word, in Worke, and in Will; Verball, Real and Intentionall.

1. Verball.—*Verba pacis,* words of peace must wee give our offensive or offended brother, to move and winne hym to concord; and (like that word of reconciliation) beseech and pray our trespassers and enemyes for Christ's sake to bee reconciled.[k] 'For a soft tongue breaketh anger; but harsh words provoke fury and indignation'[l] Wee should not insult over our brother's offense with speeches of reproach or aggravation of the wrong;[m] but in pity and commiseration of his person lessen and extenuate his offense, by imputinge it to folly rather than contempt; to necessity of offendinge rather than to obstinacy of the offender; and to ignorance and perturbation or misprision, rather then to wilfull malice. If hee hath slandered, rayled, backbited, or spoken evill of thee; thinke whether thow hast not done so before; remember how thyselfe hast spoken ill of many.[n] And the same is Solomon's advise; 'Give not thy hart to all the wordes that men speake; for oft-tymes also thy hart knoweth that thow also hast spoken evill of others.'[o] Whoso would thus retire into hym selfe, how iust occasions of offense his tongue hath given to others, should thinke hee is not iniured but requited; and should extenuate his offender's speeches, and give hym *verba remissionis,* wordes of forgivenes and reconciliation.

And as when thow art offended, thow must win thy brother with that word of remission, *I forgive thee;* so also must thow, when thow art offensive, wooe hym with that speach of submission, *I confesse unto thee.* Thus the sonnes of Jacob who had sold theyr brother Joseph and loaded hym with all reproaches and iniuryes, they came afterwards to

[k] 2 Cor. v. 19.
[l] Prov. xv. 1.
[m] Plutarch lib. de fratern. amore.
[n] Senec. lib. 2 de irâ. cap 28.
[o] Eccles. vii. 23.

hym with a *peccavi* in theyr mouth; 'Forgive now (wee pray thee) the trespasse of thy servaunts;[p] and hee spake kindly to them and was appeased. Thus also Shimei, who cursed David, came to hym with a prostrate confession; 'Let not my Lord impute wickednes to mee, for thy servaunt knoweth I have done amisse, &c., and David forgave hym.'

I know every one (yea the most sort of men) cannot intreat thus much of theyr high stomacks, but thinke it a disgrace to acknowledge theyr faults; and either excuse and defend them through pride, or extenuate them through shame. How many (sayth Austyn) have offended theyr brethren, and will not confesse theyr faults nor say *Forgive me? Non erubuerunt peccare et erubescunt rogare;*[q] they blush not to offend, and yet are ashamed to aske pardon; they blush not at iniquity, and yet are ashamed of humility. But our Saviour (I am sure) hath given us another rule in charge. When scandall is given, our Saviour sends the stumblinge block to his brother with this *peccavi* in his mouth. *It repenteth mee.*[r] And as Christ would have all offenders to bee Pœnitentiaryes so his Apostle would have them all Confessours to theyr brethren;' 'Confesse or acknowledge your faults one to another.'[s] And although (as Seneca speakes) *quidam insultant instantque submissis,* some base natures insult and tread on them who lie prostrate at theyr feet for theyr favour; yet *quosdam preces vincunt,* (as hee noteth) sometyme even the worst natures (like the unrighteous Judge in the Gospell) may bee wonne with importunity; and as for good dispositions they are easily overcome with intreatyes and deprecations; and (like theyr heavenly Father) takinge notice of theyr submission will say as God theyr did to Ahab; 'Seest thow how hee is humbled before

[p] Gen. l. 17.
[q] Homil. 40.
[r] Luke xvii. 4.
[s] Jam. v. 16.

mee?[t] Because hee submittes hymselfe before mee, I will accept hym and forgive hym.'

2. Reall.—Wee are but yet *in atrio remissionis,* in the outward Court, in the porch and portall of forgivenes; Wee must therefore enter further into the holy place of peace and reconcilement; and not onely offer up to our brethren the calves of our lippes, bnt likewise the sacrifice of our hands. For wee have some persons like Joab that have wordes softer then oyle, and will speake friendly and peaceably to theyr neighbours, Abner and Amassa, but yet with pretious balmes breake their head, smite where they smile, kill when they kisse, and upon advantage stabbe them with the sword of revenge. And therefore, if our forgivenes bee true, it must passe from *atrium* to *sancta,* from leaves to fruit, from *Benedicite* to *Benefacite,* from words to workes, from the tongue to the hand, and bee not onely verball but also reall. 'Now therefore, as the elect of God, holy, and beloved, &c.'

Elect;—if you have any internall seale to your soules of your election:

Holy;—if any externall signe of sanctification to make it sure to your selves:

Beloved;—if any experience of the Love of God to his Saincts. What then? 'Put on' (not for an howre, like our hatt which goes off at every wrong that meets us in the way) but 'put on for ever the bowells of mercy, kindnes, meeknes, long-sufferinge, forbearinge one another and forgivinge one another:'[u] after whose example? *Sicut Christus,* 'as Christ forgave and loved us his enemyes.'

Deficis in præcepto, confortare in exemplo;[v] if, consideringe thy owne weaknes, thow thinkest the precept hard to frayle flesh and blood, bee comforted in the example of hym who performed it. Christ did it as man in thyne owne nature:

[t] 1 Kings xxi. [u] Coloss. iii. 12.
[v] August. meditat. in Psal. lvi.

hee commands no impossibilityes: *præbebit auxilium, qui præbuit exemplum;* hee is present with his helpe, if wee bee ready to follow his example.

Manifest therefore our forgivenes by doinge all good offices of love and charity: give comfort, counsell, almes, reliefe: this givinge, a signe of forgivinge. 'Love not in tongue and word; but in worke and deede.'[w] In this, and in this alone, shall wee bee knowne to bee God's children and Christ's disciples if wee shew this reall love in forgivinge one another.

3. Intentionall.—All this former is not yet enough. For the bell of the clock may sound above in the tongue, and the finger of the dyall point right without by the hand, and yet the wheeles of the clock within (the motions of the heart) may bee out of course. There is a Judas that can not onely kisse with his mouth, but embrace too with his armes, when his hart is farre enough from us. And therefore our forgivenes must bee not onely verball from the teeth and lippes, nor yet reall with good deedes, but true and syncere from the hart.

Wee must not onely crop the blade of anger and malice in the tongue or hands; shake off her leaves of ill speakinge, or scatter her fruit of evill doinge, but pluck up the root of bitternes in the ground of the hart that it springe not any more. For, because man often forgives with his mouth *propter homines*, and keepes hatred in his hart *propter dæmones*,[x] and can say of his brother, Hee knowes I beare hym no ill will, I will leave him to God his Judge, I for my part have forgiven hym, I love hym as well as ever I did; (though wee skarse from our hart forgive hym) yea, wee can say in the Lord's prayer, Forgive as wee forgive, *animo discrepante cum verbis, oratione diffidente cum factis*;[y] therefore Christ takinge away all hypocrisy and colour of fained peace, commands to forgive from our harts. So also the Apostle, 'Bee

[w] 1 John iii. 18. [x] August. homil. 42 in Orat. Domin.
[y] Hieronym. tom. 1, ad epist. Castor.

ye tender-hearted, forgivinge one another.' But how? καθὼς, even as God forgives yow; who so forgives us from the hart as that hee remembreth our trespasses no more, but castes them into the bottome of the sea, imputes them not, but covers all our offences.

Before we return to the further exposition of the preceding text, it may be as well to transcribe a Fragment which occurs at the end of the volume, which is principally curious from its exemplifying a custom now extinct. I presume the Feast-day alluded to, to have been the Feast of the dedication of the Church at Wellingham, and celebrated as a fair or public holiday, to which custom I have referred at page 24, it having been revived and enforced by Charles the first. Service was performed at the church, and a Discourse delivered applicable to the occasion. Of one of such Discourses the following Fragment was the Preamble.

VII.

AT A CHURCH FEAST.

PREACHED AT WELLINGHAM ON THE FEAST-DAY, SEPTEMB. 22, 1622.

Christians and Welbeloved;

It was the manner of our Saviour, to take an occasion from things temporall, to instruct the people touchinge thinges spirituall. Thus (in the 6th of John) from the Mannah in the desert and the five barly-loaves, hee takes his hint to feed them with the knowledge of the bread of heaven. And in the 4th of John, from the woman of Samaria's drawinge water at the well of Jacob, hee takes his ayme to catechize her about the water of life.

By which and the like (sayth St. Chrysostome[z]) *ὡς συντρόφοις ὀνόμασι*, as by a playne and popular and familiar way, *ἀνάγει πρὸς τὴν μεγίσταν θεωρίαν*, hee leades us to the contemplation of diviner mysteryes.

And Tertullian gives us the reason: Because (quoth hee) *idem author naturæ et gratiæ*, the same God is the God both of Nature and Grace; and therefore thinges naturall and temporall have an affinity and reduction to thinges spirituall and eternall.

[z] Homil. 33. in Joan.

This day it is your customary Feast-day; and yee shall find in Scripture a fourfold Feast.

1.—*Convivium corporale*, a Corporall Feast, a naturall refection of the body; such an one as David made to Abner and his followers:[a] Balthazar to his Lords and Peeres;[b] the Master (in the Gospell[c]) to the Poore and Lame; and yow this day, both among your selves and for freinds and neighbours and strangers.

And for this kinde of Feastinge, as it was usuall amongst the ancient Heathen, and various accordinge to the diversity of tyme, place, manner, persons, and other severall occasions;[d] so neither are Christians debarred the sober and lawfull use thereof. 'For God, (sayth the Psalmist) hath given bread to strengthen man's body, and oyle to make his face shine, and wine to cheere his hart:' And the Preacher tells us, 'it is both God's gift and man's portion, to eate and drinke, and enjoy the good of all our labour:'[e] And therefore we may use the Creatures not onely for need, but also by delight.

The Scriptures (wee read) enioyned and practised Solemne Feasts; the feast of gatheringe fruits, the feast of Trumpets, of Tabernacles, New-Moones, &c. Abraham made a feast at the weaninge of Isaak;[f] Sampson at his Marriage;[g] Joseph feasted with his brethren;[h] Job with his Sonnes;[i] Toby with his friends; Martha feasted Christ in her house;[j] and Christ hymselfe graced the nuptiall-feast at Cana, both *Presentiâ, Dono, et Miraculo*;[k] with His blessed Presence, with a Costly Present, and with his First Miracle.

So then, the Faithfull are not (as some sullen and strait-laced Anabaptists would beare us in hand,[l]) shut out from

[a] 2 Sam. iii. 20.
[b] Dan. v. 1.
[c] Luke xiv.
[d] Vide Stuck. in antiquit. conviv.
[e] Ecclesias.
[f] Gen. xxi. 8.
[g] Judg. xiv. 10.
[h] Gen. xliii. 34.
[i] Job. i.
[j] Luke x.
[k] John 2, et Muller postill. in loco.
[l] Obieck. ex Jer. xvi. 8.

the house of feastinge: so wee observe the Lawes of our Heavenly Feast-Master; which are to begin with Charity, proceed with Sobriety, continue without Scandall, and end with thanksgivinge.

In St. Jude's epistle there are mentioned *maculæ in epulis*, spotts in Feasts. And what those spotted feasts are, would not bee amisse to bee knowne, that so may bee the better avoyded. The first of them is,

1. *Mensa Sybaritica*, a table of ryot and luxury, like the Wakes and Revells of the Israelites; who (sayth the Apostle[m]) sate downe to eate and drinke, and rose up to play.

2. *Mensa Centaurica*, a brawlinge Bankett, where wine is turn'd into wormwood, bread into stones, and mirth into contention.

3. *Mensa Thyestæa*, a table, which (as the Psalmist speakes[n]) is made a snare of deceyt and treachery; like Absolon, who to bee revenged of his brother Ammon, made a great feast, and so caused hym to bee murdered in the midst of the bankett.[o]

A Christian feast must not bee thus spotted; But like those Love-feasts in the Primitive Church, meet together to receyve God's blessinges, and reioyce like Joseph and his brethren; that so the Communion of Saincts and the league of Christian amity and familiarity may bee continued and preserved.

But least Pharaoh's fat kine should eate up the leane kine; and by feastinge and feedinge our bodyes, wee should pine and starve our soules; there is therefore—

2.—*Convivium Spirituale*, a Feast of Grace: the severall dishes whereof are,

1. The severall gifts and graces of Gods holy Spirit; especially a good Conscience, which (as the wise man speakes,) is *iuge convivium*, a continuall feast.—

[m] 1 Cor. x. 7. [n] Psal. lxix. 22. [o] 2 Sam. xiii.

2. The severall words of God's holy Scripture, the true food and mannah of our soules. St. Hierome compares it to a rich supper; *Scriptura cæna est*, the Scripture is another supper: wherein *quot libri tot fercula*, so many bookes, chapters, texts, and sermons, are so many severall dishes and services. Touchinge the necessity whereof, our Saviour hath told us, '*Non in solo pane, &c:*[p] Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' And for the power and vertue thereof, the Apostle sayth that Timothy was *enutritus verbis fidei*,[q] nourished up in the words of faith and good doctrine. And lastly for the sweet tast and relish thereof above other food wee should all of us say with Job; 'I esteemed the words of his mouth more than my appoynted food;'[r] and yet further with David; 'Thy word is sweeter than the hony and the hony-combe.'

3.—*Convivium Sacramentale*, the Feast of the holy Eucharist; or more peculiarly, *Cæna Dominica*, the Supper of the Lord. The twoo services of which mysticall fare are the true Body and Blood of Christ, exhibited under the outward consecrated elements of Bread and Wine; whereby the benefitts of Christ's passion, promised in the Covenant, purchased by his death, published in the Gospell, and receyved by faith, are likewise signified, offered, and confirmed.

4.—*Convivium Cœleste; ἡ ἐπουράνιος ἐνωχία*, the heavenly Feast (as Clemens calls it) or *Cæna magna*, that great Supper of Glory, mentioned Luke 18th, which God that great Feast-master hath prepared *in superiori cœnaculo*, in the upper-chamber of heaven. The severall dishes whereof are *visio divinarum personarum, societas Angelorum, consortium*

[p] Math. iv. 4. [q] 1 Tim. iv. 6.
[r] Job xxiii. 12.

Sanctorum;[s] the beatificall vision of the Sacred Trinity, and the ioyous company of the blessed Saincts and Angells. Our meate there (sayth St. John[t]) shalbee *fructus ligni vitæ*, the fruit of the tree of life: The one whereof (sayth Bellarmine[u]) is *Charitas quâ Deum perfecte diligimus;* the other *Sapientia quâ Deum perfecte intelligimus.*

Heere in this life wee have onely some few crummes which fall from that table; some leaves and blossomes of the tree of life; and but a smack of those unspeakable daintyes, as the Israelites had a tast of the grapes of Canaan before they came thither. But there and then shall wee bee satisfied *ubertate domus,* with the fatnes of God's house; *et torrente voluptatis,* bee drunke with the torrent of his pleasures.

And this is the Feast of Glory to the contemplation whereof I would now rayse your mynds at this present, that so heereafter yee may attayne to the full fruition of the same.

Yee are now fallen upon a tyme of sport and feastinge. Give mee leave therefore to withdraw your mynds a little from earth to heaven; from the sensuall dyet and pastyme of the body in this life, to the spirituall cheere and mirth of the soule in the life to come.

The miscreant Atheist and voluptuous Epicure, hee sayth, 'Let us eate and drinke for to morrow wee shall dye,'[v] as if there were no resurrection to another life. The wanton Israelites they sat downe to eate and drinke, and rose up to play;[w] as if there were no workinge and labouringe for the meate which endureth to everlasting life.[x]

But the Scripture hath assur'd us the contrary; both that there is an eternall life remayninge after the dissolution of

[s] Ludolph. part 1, cap. 81.
[t] Apoc. xxi. 1, 2.
[u] Bellarm. de Ætern. Fælicit. lib. 2. cap. 8.
[v] 1 Cor. xv. 32.
[w] 1 Cor. x. 7.
[x] John vi. 27.

this mortall life ; and that some good worke is to bee done for the obtayninge thereof. To which purpose I have made choice of that portion of Scripture which yee shall find written,

MATH. xix. 16.

What good thinge shall I doe, that I may have eternall life, &c. &c.

WE now return to the further consideration of the text No. 4, and the remainder of the manuscript is occupied by desultory passages and notes upon the various heads into which the text was originally divided. From the manner in which these are put together, I am inclined to think they were intended merely as memoranda to assist in the construction of an extemporaneous discourse, or for reference to more elaborate matter in "another sermon-booke." I have taken every possible care to give these passages exactly as they stand in the original, as they will serve to convey an idea of the method and arrangement then in use.

VIII.

FORGIVENESS.

LUKE xxiii. 24.

Father, forgive them, &c.

THE whole Scripture and every parcell thereof is compared to fine gold, and to a well-springe of livinge waters. Now, gold is of a ductile and spreadinge nature, insomuch that (as Cardan observes) one ounce of gold will cover an acre of ground. And wells likewise, though often drawen, yet still affoord new and fresh water.

It follows therefore in my former text,

5.—*Illis,* them.

Illis:—Persecutors; who rather then they would not kill Christ, would kill all theyr posterity; 'His blood be upon us, &c.'

All sinners heere included that were, are, or shalbee. In Principibus, Scribis, Militibus, Multitudine, omnes sumus.

Ergo, All were saved for whome Christ prayed.

R. 1.—Christ prayed as man, and with a limitation; Pater, si *possibile* est, &c.

2.—Many thousand presently after Christ's death were converted to the faith by vertue of this prayer: as in the like prayer of St. Stephen for his enemyes; Nisi Stephanus orasset, Ecclesia non habuisset Paulum; ille reclinatus ut hic esset erectus.

Christ our Master heere teacheth his schollars to forgive and pray for enemyes; so also did his Usher St. Stephen.

Love enemyes { Math. v. 44, 45. / Luke vi. 27, 35. / 1 Cor. iv. 13.

To love is a thinge so naturall (especially where there is cause and correspondence) that hee is wild, savadge, and heathenish, in whome this affection is not found. A sacred flame which nature kindled in our harts; without which there can bee no relish of ioy or delight in our life. And therefore so apt are wee to give way to this affection, as that rather then want an object of love, wee will affoord it to any man, so hee bee not our mortall enemy.

But to wish him well that goes about to hurt us; this is contrary to man's temper, harsh in his eares; that sooner may there bee found arguments to withstand it then obedience to consent to it. What? must all the wrongs that malice and violence can devise bee heaped on mee undeservedly, and yet I love the wrong? endure disgrace of my person, impayre of my estate, danger of life, and for all these wounds make Love the plaister?—Yes; Christ hath else-where commanded it by precept, and heere practised it by example. Christianity and private enmity cannot stand together.

1.—What is an Enemy? Any one that of hatred doth wrong to his neighbour; in word, by cursinge or evill speakinge; or in deed, by strikinge, persecutinge, &c.

2.—What is it to love an enemy? Love is an affection of

the hart, whereby one is well-pleased with another. Love comprehends,

Two things
- 1. To bee lovingly in hart affected; mercy, compassion, meeknes, &c.
- 2. To use hym kindly in speech and action.
  - Blesse them that curse. Tongue.
  - Doe good to haters. Hand.
  - Pray for Persecutors for theyr good.
    - Temporall: as it stands with God's glory,
    - Spiritual.

1. Affection in hart; Christ dyed for his enemyes.

2. Courteous speach. David called Saul his master, the Lord's Annoynted. 1 Sam. xxiv. 7, and xxvi. 9.—Paul to Festus and Agrippa. Act. xxvi. 25 and 27.

3. Doinge good.—Vide Exod. xxiii. 4. Prov. xxv. 21.

4. Prayinge. Christ.—Luke xxiii. 34. Stephen. Acts vii. 20.

Quòd misericordiæ affectu inductus fuit Christus ut veniam suis persecutoribus a Deo posceret; id non obstitit qùo minus acquiesceret iusto Dei iudicio, quod sciebat reprobis et obstinatis statutum esse. Cùm videret Christus tum plebem Judaicam tum milites cæco impetu in se furere, quanquam excusabilis non erat ignorantia eorum, tamen misertus est ut deprecatur. Intèrea cùm sciret Deum fore ultorem, iudicium illi contra desperatos permisit.—Hoc modo affectum suum temperare debent fideles in malis tolerandis ut persecutores suos salvos esse cupiant; et tamen non dubitent vitam suam sub Dei esse præsidio: et hac consolatione freti quod tandem impiis sua libido non impunè cedet sub crucis onere non deficiant.

MARLORAT. in Math. xxvii. 38.

Quidam inimici sunt
- Nostri, non Dei.
- Dei, non nostri.
- Nostri et Dei.

The first sort must never at all bee prayed against.

The second wee may hate not of private respects, but as enemyes to God's honour.

In the latter two thinges, consider—1. *Opus Dei*, theyr nature and manhood; this God loves and wee must. 2. *Opus suum*, theyr sin.

A Christian's love admitts no restraint but in God's cause.

St Austyn teacheth us to pray for our enemyes *ut corrigantur;* and then *inimici morientur*, enmity will dye when the cause (i. e. syn) ceaseth.

Pulcherrimum victoriæ genus hostem benefaciendo vincere; to thaw the malice and hart-hardnes of an enemy, by keepinge alive the coales of love, and heapinge one good turne on another.

Affectus es iniuria? Gaude; quia datum est tibi in tantillo Dominum Christum imitari.—August.

Domine vim patior; responde pro me.

Math. v. Ut sitis filii Patris vestri:—Christus non ut esset filius Dei, sed quia fuit filuis Dei dilexit inimicos secundum naturam bonitatis suæ. Alii omnes, non quia sunt, sed ut sint filii Dei diligant inimicos; imitatione illius bonitatis qui facit solem suum oriri super iustos et iniustos, &c.

RUPERT. in loc.

Christ at his death prayed first for his enemyes, secondly for hymselfe. *Ignosce illis.—In manus tuas commendo*, &c. For Christ dyed not because hee was a sinner, but that hee might bee a Saviour. But St. Stephen (on the contrary) prayd first for his owne soule; (Lord receyve my Spirit;) then for his enemyes; (Lay not this sin to theyr charge.)

For Stephen though a Sainct was yet a Sinner.

Lycurgus enlightened hym with good counsell that put out one of his eyes.

Diligendi inimici
1.—Propter Deum; quia sunt filii Dei licet insani; et fratres nostri, sed ægroti. Amicum in Deo, inimicum propter Deum.
2.—Propter nos, quia utiles.
3.—Propter se, quia magis indigent. Non abominaberis Idumæum. Deut. xxiii.

Propter naturæ conformitatem, Esay lviii. 7.
Propter charitatem..... 1 John iii. 17.

Obiect: Holy men on earth and happy saincts in heaven have either taken themselves the comfort of revenge, or prayed to God for it on theyr enemyes; and must I who am in grace inferiour, in sufferings equall, bee debarred of the meanes of redresse?

1.—Moses the mildest man on earth, cryed quittance with the Egyptians.

Resp:—Moses was to give delyverance to his brethren. Act. vii.

2.—Sampson avenged of the Philistins.

R.—Sampson was to save Israel. Judg. xiii. 5.

3.—David chargd Solomon to kill Joab, Shimei, &c.

R.—Hee tooke away his sonnes enemyes to establish his throne.

As the rule of lovinge our neighbour is the love of our selfe; so also the hatinge of our brother, the hatinge of our selfe. Now, *Nemo odit carnem suam* (Ephes. v.) *sed tantum carnalitatem.*

Wee doe not hate men because they are wicked and God's enemyes; But out of malice and rancour and desyre of revenge. Like Ahab who hated the prophet Micaiah for no iust cause but because hee prophecyed no good to hym.

Cor tuum odium magis vulnerat quam hostem. Ille perdit famam, tu conscientiam; ille pecuniam, tu innocentiam.

AUGUST.

Hee that hateth his brother is a man-slayer; not onely *dispositivè sed in foro Dei,* hee is so accounted before God. Esaw's hatred, and that of Joseph's brethren was esteemd as murther though it never came to execution. *Venenum non parasti, gladium non eduxisti, et vulnus in carne non fecisti; tamen homicida es. Ille vivit, sed tu eum interfecisti; imo ille vivit et tu teipsum interfecisti.* AUGUST.

Vide plura in alio libro
super hoc textu.

IX.

FORGIVENESS,

(continued.)

Quia nesciunt quid faciunt.

De gravitate sceleris silet; excusationem petit et dimitti postulat. Verbo satis digno tam nefaria res appellari non potest &c. Non civis Rom: sed Christus vincitur, verberatur, crucifigitur. Rem nefandam! infandam! Invenit tamen Dominus in tanto facinore excusationem; 'Dimitte illis, quia nesciunt,' &c.

It was the observation of the heathen Philosopher; that, to ground a perswasion of what nature soever in the hart and mynd of any, there were three things necessarily required. The one consists in the opinion had of the party perswadinge. The other in the affection of the party to bee perswaded. The last in the perspicuity and soundnes of sufficient reason, by force whereof wee may demonstrate the things which wee propound to bee either actually, or at least apparently, necessary and convenient, and no wayes repugnant to the rules and principles of iustice or honesty.

And this latter is so much avayleable; that, where there is neither opinion nor affection but rather an obstinate and self-will'd resolution in the hearer to put back all perswasions; it will inforce hym notwithstandinge to alter his so decreed determination, and to give credit and approbation to what hee heareth. For, it is the nature and disposition of many who otherwise are hard and rigid and severe and implacable, and will no whit bee moved with a bare and naked petition. But yet if some weighty cause or effectuall reason bee alledged withall, then they neither will nor can say them nay, without imputation of injustice and partiality.

Our Saviour Christ heere, like a pithy Orator and skillfull Advocate, knew well this art of perswasion; and therefore hee doth not onely make a simple and bare request, 'Father, forgive them;' (for then Mercy alone would have challenged to her selfe the thanks and credit of this forgivenes and remission of theyr offense:) But because God is not onely a father of mercyes, but also a God of revenge and a righteous Judge; and so Justice likewise might call importunately for punishment and revenge: Christ therefore will have this forgivenes of his enemyes not onely to bee *desyderium misericordiæ*, one of God's favours bestowed of his free goodnes and mercy; but also *debitum iustitiæ*, as if hee were tyed to doe it by the law of iustice; For to this end hee backs his request heere with a *Quia; Quia nesciunt, &c.*

Christ prayed more effectually for his enemyes on the crosse than hee did for hymselfe in the garden; for there his prayer was straighted with a condition of possibility and resignation of his will to the will of his Father; *Pater, si possibile est, &c.* insomuch that it seemeth he left the care of his passion to the will of his Father, but the pardon of his enemyes hee desyred to bee given absolutely and without condition: and withall alleadgeth a strong argument and

reason to make his request more forcible and undeniable with his Father. They had never a *Quia* for their *crucifige*;[y] (for Pilat hymselfe confesseth thrise that hee found no cause in hym of death:) But hee hath a powerfull *Quia* for his *Ignosce*; *Quia nesciunt, &c.*

A good patterne for us all in our prayers; that wee have a Quia for them; that when wee begge any grace or blessinge at God's hands, whether spirituall or temporall, wee consider with ourselves whether our petition bee humble, wise, honest, equall, and reasonable. Our Prayer must come both from the hart and head; and bee guided by reason and understandinge, as well as kindled with zeale and affection. It must not onely bee *recta* but also *directa*. *Confitebor tibi, Domine, in directione cordis,*[z] i. e. (sayth Hugo) *sine errore intellectus.* I will pray with my spirit and with my understandinge.[a] For our prayers are called in Scripture the calfes of our lippes and our spirituall sacrifice.[b] Now God commanded (in the old law) that in every sacrifice offred up, there should bee salt. Our prayer it must bee sprinkled and seasoned with the salt of reason and discretion; and so will it bee such a worship which the Apostle calles '*a reasonable service.*' Many, they are fond and indiscreet in theyr prayers to God; as the mother of the two Zebedees in the Gospell; who desyred Christ that her two sonnes might sit, the one at his right hand, the other at his left. But the woman of Canaan was more humble and wise and reasonable; For shee desyred onely that hee would bee mercifull unto her, and heale her daughter that was vexed with an evill spirit. And marke the success of both theyr prayers. The mother of the Zebedees had never a *Quia* for

[y] Oderunt me grâtis. Psal. xxxiv. et cviii.—Per invidiam tradiderunt, Math. xxix.

[z] Psal. cxix. 4. [a] 1 Cor. xiv. 15. [b] Psal. cxl. 2.

her request, and therefore Christ challenges her of ignorance and indiscretion; *Nescitis quid petatis,* 'Yee know not what yee ask.' But the Canaanitish woman *had* a *Quia* for her her petition; *(Dimitte eam quia clamat post nos;)* and therefore Christ answers her most gratiously, *Fiat tibi,* 'Bee it to thee as thow desyrest.'

But to come to my text; there are two mayne and difficult Questions to bee assayled.

1.—Whether the Jewes knew Christ to bee the naturall Son of God, and the true promised Messias?

2.—How, and what Ignorance doth excuse a sin and make way for pardon?

Prima Quæst.

It may seeme they knew hym;—by his owne words. *Qui sim, et unde sim, scitis.* John vii. 28. *Hic est hæres, &c.* Math. xxi. 38. *Viderunt et oderunt me.* John xv. 24. They saw indeed and hated hym; and every Sabbath read and expounded those things which Moses and the Prophets wrote of hym. Hee went into theyr Synagogues, and expounded the booke of Esay: not as one receyvinge understandinge from the writinges of others, but from the abundance of the spirit.[c] How could they bee ignorant when they themselves asked the question, how hee knew the Scriptures and never learned them?[d] And this indeede was a sufficient proofe of his divine wisdome, that they never see hym a schollar learninge the principles of knowledge in theyr schooles; and yet themselves bare witness with astonishment of his skill in the law, and approved the same. And what reason could there bee of doubt?—what cause of ignorance? when the blind receyve sight, the lame walke, the lepers are clensed, the dead arise, the gospell is preached to the poore, &c.

[c] Luk. iv. 17. [d] John vii. 15.

But neither perswadinge signes, nor miraculous workes can prevayle with obstinate people that will not understand: and though the authority and mercy of the Mediatour did remove the weight of this great and heavy offense, yet theyr rebellious and stubborne infidelity was not excusable of it selfe. *Si non venissem et locutus fuissem iis, peccatum non haberent; nunc autem excusationem non habent.* Indeed they might have some excuse, to diminish the heavines of theyr sin; Both because it was more tolerable for the Scribes and Pharisees and Priests and Rulers to kill an unknowne than a knowen Messias; as likewise because the wretched and seduced multitude were carryed away headlong, rather with blind and furious violence, and inconsiderate zeale, than a purposed and deliberate malice. Yet was it not such an invincible ignorance as to acquitt either of them wholly from theyr sin. For they might well have knowne hym to bee iust and innocent; both by his owne bold and open challenge, John viii. 46. and by Judas the traytor's confession, Math. xxvii. 4. and by the judges attestation, Math. xxvii. 17, 18, 19. And as for those Jewes who were more exercised in the Scriptures, and both heard Christ's doctrine and saw his miracles; such (I say) might easily have perceyved hym to bee the Messias, and so beleeved.

Indeed some of his intimate Disciples and familiars did by a divine faith beleeve hym to bee both Messias and God; as Peter, Math. xvi. 16. and Martha, John xi. 27. The Apostles, after his resurrection, attayned to a distinct faith of both. But for other followers, some onely by a morall and humane faith were perswaded that hee was Messias and God for a tyme. Others that hee was both Messias and also the Son of God; not consubstantiall, but for his excellent sanctity; whome Christ speakes unto in the person of Phillip, John xiv. 9. Others, lastly, as the rude and ignorant multitude beleeved neither of these distinctly; and

yet was there a rumor amongst them that hee was the Messias, John vii. 26. Part of them beleevinge it, out of an humane faith, or some strong and vehement conjecture and suspicion; and part of them dissentinge, either for feare of the chiefe Priests and Rulers, or for malice and envy, or through inconsideration or else because all the signes of the Messias were not accomplished.

But the more probable opinion and more agreeable to my text, is that neither Priest nor People knew Christ to bee the Messias or the Son of God. That they doubted and were in suspense appeares by theyr owne question, *Quousque animam nostram tollis? Si es Christus, dic nobis palàm,* John x. 24. Luk. xxii. 6.—Yea that they were plainly ignorant, is confirmed both by this and other places of Scripture. St. Peter: *Scio quòd per ignorantiam fecistis, sicut et Principes vestri,* Act. iii. 17. St. Paul: *Si cognovissent, non crucifixissent Dominum vitæ,* 1 Cor. ii. 8. St. John: *Mundus eum non cognovit. Venit ad suos et sui non receperunt,* John i. 10, 11. St. Luke: *Si cognovisses quæ ad pacem tibi: nunc autem abscondita sunt ab oculis tuis.* Luk. xix. 42.

When Christ made hymselfe equall to his Father, then they raged and flye to the stone-heape. *Ergo* they knew hym not to bee the Son of God.

The mystery of his incarnation was knowen onely to a few: to such as hee pleased to reveale the mysteryes of his kingdome and the hidden secrets of his will. *Abscondisti hæc a sapientibus sæculi,* &c.

The Jewes expected a Messias who should bee a temporall king; but they saw no such thinge by Christ.

Agayne, they looked hee should bee borne in Bethlehem; but they supposed hee was borne in Nazareth of Galilee. John i. 45. and John vii. 41. 52. They might say as Jacob theyr Father did; *Verè Deus erat in hoc loco, et ego nesciebam.*

Indeed, when they were free from the perturbations of hatred, feare, anger, envy, &c. they acknowledged hym (after an humane sort) to bee the Messias; by reason of the urgent Prophecyes and manifest Signes: but when they gave the reynes to passion (for they delyvered hym through envy; Math. xxvii. 13.) they recoyld agayne from that perswasion.

Christus sperabatur venturus a populo Judæorum; et quia humilis venit, non est agnitus, &c. — Augustin. *Redemptor noster a Synagogua cognitus non est,* sayth Gregory: And elsewhere hee compares the people of the Jewes to blind Isaak, because they could not see the Messias before theyr eyes.

Credebant quòd esset hæres hæreditate temporali.—Hugo in 1 Cor. ii. They partly knew, partly were ignorant; they knew hym accordinge to one of his natures, not accordinge to the other.—P. Martyr in 1 Cor. ii. 8.

Secunda Quæst.

Sin is of ignorance when a man doth evill, not knowinge it to bee so; and but for the ignorance, it had not beene committed. So Paul was a persecutor, blasphemer, &c. out of blind zeale.

Multa scienda nesciuntur, aut sciend: incuria, aut discendi desidia, aut inquirendi verecundia.—Bernard. in epist.

Ignorantia *meræ privationis, vel negationis puræ;* when wee are ignorant of those things which wee are not bound to know. A brute beast knowes not God. This ignorance was in Adam: in Christ; hee knew not the day of iudgment, as man. *Talis ignorantia nec ponit debitum sciendi, nec contemptum sciendi, nec affectum nesciendi.*

Ignorantia *pravæ dispositionis;* when wee are ignorant of those things wee ought and are bound to know; and not onely are ignorant of the truth itselfe, but likewise maintayne an opposite falshood. This is a sin.

Ignorantia.

- *Juris,* of the Law; when a man knowes not the Law of God written, nor the Law of nature. This ignorance may somewhat lessen, but excuseth no man; because it is naturall, and every one is bound to know the Law.
- *Facti,* of the thinge the Lawe requireth.
  - *Faulty;* the ignorance of a fact which he might have prevented; as, when a man in his drinke kills another.
  - *Faultles;* when a fact is done which could not bee either knowne or avoyded before hand. As when a man loppinge a tree lets his axe-helve fall off and kill a man. This is manslaughter, but no voluntary murther. *Ergo* excusable.

Ignorance,

- *Generall;* when the thinge is utterly unknowne.
- *Speciall;* when the equity of a particular fact or some speciall action is knowne; (as oppression and usury in generall are knowne to bee evill) but many particular actions under this kind are unknowne to bee so. Sometymes these two ignorances ioyned together; accordinge to which put a difference betweene faults and offenses.

Ignorantia.
- *Invincibilis;* quæ studio superari non potest. Excusat a toto; nullum est peccatum; non est voluntaria
- *Vincibilis;*
  - Eorum quæ, non tenemur scire, licet apti nati simus; ut præcepta Geometricè et contingentia particularia. Non est peccatum.
  - Eorum quæ quis tenetur scire, ut possit debitum actum exercere. Sic omnes tenentur scire ea quæ sunt fidei et universalia iuris præcepta; et singuli ea qua spectant ad proprium statum et officium. Hæc ignorantia est peccatum.

Simple ignorance; when a man after diligence and paynes taken, still is ignorant; This excuseth not if it bee of such thinges as hee is bound to know. Hee that doth not his Master's will (by reason that hee knew it not) shalbee beaten with stripes; though fewer, the sin, though lessend, still remaynes condemnable. Thus the Heathen were inexcusable; because they had τὸ γνωστὸν τοῦ θεοῦ, and were bound to know God. For Adam had the perfect knowledge of God, and lost it for himselfe and his posterity.

Ob.—How can any bee saved, seeinge every one is ignorant of many thinges hee ought to know?

Ans.—If wee know the grounds of religion, and bee carefull to obey God accordinge to our knowledge, having withall a care and desyre to encrease in the knowledge of God and of his will, God will hold us excused; for our desyre and endeavour to obey is accepted for obedience itselfe. Thus St. Peter lent the buckler of ignorance to the Jewes, wherewith in part to defend themselves against the weapons of God's wrath, even in the bloodiest fact that ever the sun saw

attempted. *Scio quod per ignorantiam fecistis.* Acts iii. But least they should too much leane upon the staffe of ignorance, hee bids them repent that theyr sins bee done away. This was the cloake that St. Paul cast over his blasphemyes, his tyrannyes, his unmercifull persecution of the Church. I was receyved to mercy, *quia ignorans feci.* Tim. i. So as ignorance yee see, hath need of mercy to forgive it. And if Ignorance have a tongue to plead her own innocency, why did heere the blood of Christ crye to the Father, on the crosse, *Pater, dimmitte, quia nesciunt, &c.*

2.—Affected: when we take delight in Ignorance, and will purposely bee ignorant; not usinge, but contemninge the meanes whereby to get and encrease knowledge; and that carelessly and negligently, because wee will not leave the sin which wee love and delight in. *Dixerunt Deo; Recede a nobis scientiam viarum tuarum nolumus.* Job. xxi. 14. The like was the wilfull ignorance of the Scribes and Pharisees. This ignorance excuseth not; it is devilish and damnable; it aggravates the sin; it is the mother of many sins.

Every actuall sin is in some manner and sort voluntary; viz. through the will and consent of the flesh, if not of the spirit; for a pure and meere violence causeth no sin at all, because the act is involuntary. Ignorance indeed blanceth and extenuateth a sin, but it doth not simply excuse or take it away; because it taketh not away all consent. Paul sayd hee persecuted the Church of Christ out of ignorance, but was therefore that action of his involuntary and no sin? No, sure; for the Apostle craved pardon for his offense. Ignorance therefore is not without *some* act of the will, and consequently not without sin.

I deny not but God in his mercy may passe by many sinnes of simple ignorance. It was Abimelech's plea to God, *Domine, num gentem ignorentem et iustam interficies?*[e] *Ig-*

[e] Gen. xx. 4.

norantias meas nè memineris, nec delecta inventutis.[f] Habbakuk made a prayer for the ignorances of the people,[g] and in the Law was a sacrifice for the sins of ignorance;[h] And, I doubt not, God was mercyfull to save many of our forefathers, who lived in the blind tymes of Popery and Superstition, in as much as they sinned ignorantly. So that ignorance, (you see) still stands in need of mercy and forgiveness. Indeed, in civill affayres, ignorance sometyme excuseth, and makes an involuntary act; as when a man killeth a passer by unawares. But with God, no ignorance of His divine will excuseth from sin, because a man is ignorant through his owne fault. *Si quis ignorat, ignoret, vel ignorabitur.*[i]

Is ignorance of the will of God a syn and sure to bee beaten with rods? and shall not contempt of his will, a careles unprofitable knowledge of His ordinances bee scourged with scorpions? Shall Tyre and Sidon burne like stubble in hell-fire, wherein no vertue was wrought to reclayme them; and shall Corazin and Bethsaida goe quit, and not drinke down the dregs of destruction itselfe, whose streets have been sowen with the miracles of Christ, and fatted with his doctrine? Pagans shall wringe their hands that they have knowen so little, and Christians their harts that they have knowen so much to no better purpose.

'Tis no mervayle to see the wildernes lye wast and desert; but if a ground well husbanded and manur'd yeeld no profit, it deserves cursinge. Where God hath bestowed a greater gift and measure of his grace, there the sin is the greater. The Angells lapse in heaven was therefore unpardonable; the fall of our first Parents the more hainous, because in Paradise; and it was a most grosse idolatry of the twenty-five men betweene the Porch and the Altar.[j] The sins of

[f] Psal. xxiv. 7. [g] Habb. iii. [h] Levit. v. 17.
[i] 1 Cor. xiv. 38. [j] Ezekiel.

Christians, who have the knowledge of the gospell, is greater than of ignorant Pagans. How much the more a man knowes in matters of religion and godlines, so much the fouler his fault when hee offends.[k]

But doth knowledge then lead men to sin and destruction? and shall wee bee left to the direction of a simple, blind, and ignorant devotion? No. — Knowledge is a high favour and priviledge. There is great glory in this, that we know God.

To yow it is given to know the mysteryes. Mark iv. 11.

The knowledge of God is above burnt offringes. Hosea vi. 6

But it is hard to set downe how much knowledge and what measure is required of every one.

To return.—Ignorance is a branch of originall sin receyved from Adam; it is a want or deprivation of the knowledge in the thinges of God; whether they concern his owne true worship, or our owne eternall happines. 1 Cor. ii. 14. Rom. viii. 7. No, God begins no acquaintance in heaven; hee that knowes hym not in this lyfe, shall not bee knowne of hym in the next.

Many plead ignorance; they thinke that knowledge is for Clerkes and Schollars, not for Lay-ideots; they hope to bee saved by theyr good meaninge; that God will excuse them, seeinge they are not book-learned; they have dull witts; it's not possible to teach them now, they are past learninge; and hereupon they presume they may live in grosse ignorance, as blind almost in religion as when first borne. The greater part of men in all places are blind and ignorant, both yong and old; and aged folkes, as they are ignorant themselves, so they nuzzle up their youth in ignorance; they doe not come to church themselves, nor suffer theyr children to bee catechized. Conferre with them; yee shall find they can say nothinge but what may bee learned by common talk; as that,

[k] Luk. xii. 47.—John xv. 22. *Ingenio perii miser ipse meo.*—Ovid.

there is a God, that hee must bee worshipped; that all men are sinners; that God is served by rehearsinge the Creed, Lord's Prayer, Ten Commandments, &c.[l] Aske them of the meanes of salvation, and of theyr dutyes to God and man; they will answer they are not book-learned. Tell them further, the ordinary meanes to bringe men to knowledge is the Preachinge of the Word; they will say, alas, we are dull of memory and cannot learne. The more the preachinge the more is the ignorance amongst them; the smith's anvill is the harder for the hammer-beatinge; the meanes of knowledge were never more plentiful, and yet there never was more grosse ignorance. Is not hee wilfully blind who will not open his eyes in the light? The Gospell beats our eares; light shines round about, but wee stop our eares and eyes. Light is come into the world, but men love darknes.[m] This is a fearful signe. The light shines now in greater measure; the scriptures are more common; preachinge is more frequent; good bookes are more plentifull than in tymes past. Certainly God lookes for better thinges at our hands then of those that lived in tymes of scarcer and sparer meanes. Therefore our fault is more hainous; our iudgment more terrible.

Obs.—But the ignorant thinke still to bee excused because they are not book-learned.

Ans. 1.—They must know they deceyve themselves; for sith they are ignorant of the wisdome, mercy, and power of God, which the very unreasonable creatures might have taught them, if they had beheld it and meditated; they may iustly feare, least these silly creatures rise up in iudgment. Theyr ignorance shalbee a bill of inditement against them.

2.—Well; but marke, I pray thee, who is ascended to heaven to give gifts? Jesus Christ, who made thee of nothinge. Was hee able to give thee a beeinge of nothinge,

[l] Vide Perkins in præfat. to 6 Principles. [m] John.

and is hee not able to put knowledge into thy soule if thow wilt use the meanes appoynted?—the rather seeinge hee is ascended to that end.

Thow sayst also, thow believest in the Holy-ghost; well, hee is a schoole-master to teach thee; Though thy capacity bee dull, yet is hee able to open thy understandinge, if thow use the word with reverence. But if thow refuse the meanes to come to knowledge, and wilt remayne ignorant still, and not awake at the sound of the trumpet, thow art dead, it is a dangerous signe of thy destruction; thy case is desperate, and thyselfe art the cause of thyne owne condemnation. Ignorance shall excuse none; it will not stand for payment at the day of iudgment. Then, let the ignorant use the meanes, and they shall find God will give a blessinge.

3.—Such as are ignorant must get knowledge, because it binds the conscience. Neither will the plea of ignorance serve for excuse; because whether wee know God's laws or know them not, wee are further *bound* not to be ignorant, but to know them. If we had no other sins, our ignorance is sufficient to condemn us.

The saving knowledge of Christ is a speciall gift of God, exceedinge all humane apprehension; so that if hee doe not vouchsafe to open the eyes of our understandinge, wee cannot but continue in darknes. Flesh and blood doth not reveale it.[n] Nicodemus, a great Rabbi, doth childishly trifle in the point of regeneration.[o] The Athenians, famous for arts and learninge, laugh Paul to skorne, discoursinge of eternall life and the mysteryes of salvation.[p] None can behold the sun but by the light of the sun. *De Deo discendum, quid de Deo intelligendum: cùm non sine se authore cognoscitur.*[q]

Ignorance is *not* the mother of devotion; for, how can that bee acceptably worshipped, which is negligently unknown?

[n] Math. xvi. 17.
[o] John iii. 4.
[p] Act. xvii. 18, 33.
[q] Hilar. de Trinit. lib. 5.

To live in ignorance is to live in a dark dungeon, captive to Satan. Darke shops are fit for bad wares. Theeves put out the light. The crow pecks out the eye and then preyes on the carkase; so the Devill pulls out the two eyes of Religion, KNOWLEDGE and PRACTICE.

Men commonly thinke, if they meane well, and keepe themselves from perjury, blasphemy, murther, theft, whoredome, &c. all is well with them. But the truth is, so long as they live in ignorance, they want true direction of conscience out of God's word; and therefore even theyr best actions are sins; theyr eatinge, drinkinge, wakinge, sleepinge, buying, sellinge, speach, silence, yea theyr praying and servinge God. For they doe these actions out of custome, necessity, example (as beasts doe) and not of faith; because they knowe not God's will touchinge thinges to bee done or undone.

APPLICATION.

Learne then, by Christ's example, not too farre to aggravate and augment the offenses of any. Hee frames an excuse for them, and diminishes the hainousnes of theyr sin, when hee might have given them over to eternall destruction.[r]

Use all good meanes to attayne to the knowledge of God; as by

Readinge.—Dan. ix. 7.
Hearinge.—1 Cor. i. 21.; Rom. i. 16.
Prayinge.—Jam. i. 15.; Ephes. iii. 15.
Denyall of our own reason.—1 Cor. iii. 19.; Rom. viii. 7.

Grow in grace and the knowledge of our Lord and Saviour Jesus Christ: to Hym bee Glory, now and ever.
2 Pet. iii. 18.

[r] Si totus in nos insurgat mundus, hoc vincendæ tentationi optimum remedium; si nobis in mentis veniat eorum cæcitas qui nos oppugnant; quia utcunque viribus polleant, nesciunt quid faciunt.

Thus terminates the manuscript of village sermons, which has been transcribed in order to exemplify this department of Pulpit Oratory in the time of James the first. I shall abstain from further comment upon the matter or manner of them, believing that if the indulgent reader has had the patience to go through them carefully and attentively, he will be induced to admit, that for plain argument, and simple yet energetic language, they are scarcely to be surpassed by the more refined and polished discourses of the present day. I beg now to call his attention to two or three sermons, of the same reign, but destined for very different hearers, and written by a distinguished divine. They are the production of Dr. Thomas Playfere, who lived during the greater part of the reigns of Elizabeth and James, and who filled the divinity chair at Cambridge for many years; the portion of his discourses that I have selected, however, is confined to the reign of James alone, and they were preached either before the king himself with his court, or in the presence of some of the royal family. It will then be expected that they are of a much higher order

than those we have just perused, the more especially as they may have received that careful finish and revision which could entitle them for the press, at a period when the publication of sermons was not an event of every day occurrence. But I shall again leave it to the impartiality of the reader to determine, upon a candid comparison, whether the latter are remarkably superior to the former, excepting in the secondary advantages to which I have alluded, arising from the revision consequent on a preparation for the press. The fact of James's attachment to literature, and in particular to theological discussion, doubtless exercised considerable influence over the writings of such divines as were solicitous to distinguish themselves before him, and led them to call into action all the resources of their erudition; and when such an office devolved upon a professor of divinity at one of our great Universities, it is reasonable to believe his preaching to have been of the first class that the age could supply. From the published volume of his sermons, bearing date 1611, we perceive that the greater part of them were preached before the court at various intervals, so that it is probable Dr. Playfere was the popular court preacher, and that his writings, therefore, may present the best specimen of Pulpit Oratory

employed in a sphere so widely opposed to that of an obscure country village. The respective fields of action, then, are strikingly contrasted, and it remains to see how far that contrast extends to the matter and manner of the discourses. In many respects this contrast appears to be equally forcible; from the style of Dr. Playfere's dedication, given at page 5 of this volume, we may infer that he was not unskilled in the art of tickling the royal ears with that oil of obsequious homage which was so grateful to the imagination of James, and accordingly in the first Discourse which is here given, we find a tendency, though less direct, to the same end; the mention of Solomon, and the frequent allusion to the king, under the name of David, are managed with courtier-like tact and skill. But these, and many other instances of a similar nature, from which the startled ears of royalty at the present day would shrink disgusted and offended, must not be deemed reprehensible in Dr. Playfere alone; it was the fashion of the period, and as formally expected by James as it was doubtless by many seriously tendered to him; the king's learning, and somewhat bombastic display of it, elevated him so extraordinarily in the ideas of his subjects, that he was looked upon as a kind of phenomenon in the annals of monarchical

rule, and generally styled by the writers of his own time, and those of a later period, "the British Solomon." But in following up this customary adulation, it is probable that the preacher soon lost sight of the main purport of his text, or at furthest distorted it so as to bear exclusively upon that obsequious topic, and thus the principal object of the sermon would be defeated. How preferable, surely, is the simple yet persuasive eloquence of the village pastor, calling the attention of his audience to the deep import of the subject which he has selected from the Scriptures for discussion, and sifting it in all its bearings for their spiritual improvement and instruction. Yet we should not too hastily underrate the value of these sermons; there are passages of powerful eloquence, sound doctrine, and sincere piety to be found among them, and the mode of reasoning throughout, appears to be refined and argumentative in an eminent degree; they are indeed admirably adapted to the understandings to which they were addressed. It is therefore the more to be regretted that they were generally devoted so much to feeding the self-importance of a vain court, and so little to the purposes for which the church pulpit was instituted. The effect of such oratory was to inspire any thing but humility and Christian meekness in the

minds of its hearers, and the puritans readily seized the opportunity it presented to demonstrate the inefficiency and bad effects of the established doctrines. It was not until long after the restoration that any preacher of eminence would venture to depart from the beaten path, and in the denunciation of God's judgments, to treat the court with equal sincerity as the cottage. From that period the pulpit began to soar above that respect of persons, which, as the vehicle of God's law, it should ever fearlessly disregard, and ascended to that elevated station at which it has been since sustained by the splendid talents and exertions of those who have been most conspicuous for ability and rank in the Church of England.

The first sermon by Dr. Playfere to which I shall call the reader's attention, was "preached before the King's Maiestie, at Drayton, in Northamptonshire, Aug. 6th, 1605," the day after that appointed for the annual commemoration of the Gowrie conspiracy. It is however probable that the king was not present at the thanksgiving on the preceding day, or that the following being Sunday, the appointed service was postponed to that occasion, when the court might be present. For it is evident from the general tenor of the discourse, and the particular manner in which the king is alluded to,

that the sermon had reference to the above-mentioned transaction; and this is moreover apparent from the casual mention of it made towards its termination.

X.

THE KING'S CROWN.

PSAL. CXXXII. 18.

As for his enemyes I shall cloath them with shame; but upon hymselfe shall his Crowne flourish.

THE Royall Prophet having settled himself in his kingdome according to his owne desire; and besides, having after many wandrings to and fro, at lengthe brought back the Arke again to Jerusalem; maketh here his most zealous and devout prayer to God for the continuance of his favour both to the Church and Commonwealth committed to his Government. Returne, O Lord, to thy resting place, saies he, thou and the Arke of thy strengthe. Let thy Priests be cloathed with righteousnesse, and let thy saints sing with ioyfulnesse. For thy servant David's sake turne not away the face of thine annointed. Now that he might apparently see how neere the Lord is to all them that call upon him in faithful-

nesse and in truth, he waiteth not long for an answer, but carries it away with him before he depart. For to David's petition, Returne, O Lord, unto thy resting place, thou, and the Arke of thy strength; God's answer is this,—'This shall be my resting place, heere will I dwell, for I have a delight therein. I will blesse her victuals with increase, and satisfie her poor with breade.' To David's petition, Let thy Priests be cloathed with righteousness, and let thy Saints sing with ioyfulnesse; God's answer is this,—'I will cloath her Priests with salutation, and her Saints shall reioyce and sing.' Lastly, to David's petition; 'For thy servant David's sake, turne not away the face of thine annoynted;' God's answer is this,—'There shall I make the horn of David to flourish, I, I have ordained a light for mine annoynted. As for his enemies I shall cloath them with shame; but upon himself shall his crowne flourish.' As if He should have said,—Turne away the face of mine annoynted?—Nay, that will I never doe,—I will indeed turne away the face of the enemies of mine annoynted. Their face shall be covered with confusion, and cloathed with shame; But contrariwise, I have ordained a light for mine annoynted. He ever shall have a light in his face and a crowne on his head. As for his enemies, &c.

These words are principally to be understood of Christ. For never were any so cloathed with shame as his enemyes the Jewes which murthered him. Their citie was sacked, not one stone of it beeinge left upon another, and they themselves as stubble or chaffe were scattered over the face of the earth; so that they are the very shame of men, and the outcast of the people. Insomuch as when we would signifie we hate a man deadly, indeede we commonly use to say, we hate them worse than a Jewe. On the other side, Christ is so exalted now, that all power is given him in heaven and earth, yea, God hath given him a name above all names,

that at the sweete and most excellent name of Jesus, every knee and every hart also might doe obeysance. And as the Apostle proveth out of the eight Psalme, the Lord now after all his dolourous paynes and torments hath crowned him with honour and glorie. Neverthelesse, in a secondary sort, this promise may be applied also to David, who was a notable type of Christ; and so consequently to every faithfull successor to David, which is Christ's vicegerent and lieftenant upon earth. For yee know what was the end of all David's enemies. Absalon his disobedient sonne hung up by the goldylockes of pride. Achitophel his trayterous Councellor made away himselfe. Shemei, a reviler of hym, and a detractor from him, in his gray haires put to shamefull death. This same may be said of the rest. But holy David himselfe could never be overcome. For though many enemies, specially Antiochus Epiphanes, bent all their force to the very uttermost, to roote out David's posteritie, and to destroy God's people; yet maugre their heads and their hearts, David's crowne yet flourished and continued in his stocke, till at the length, the Sone of David came into the world; of whom the Angel Gabriel spake to the blessed Virgin Marie in this sort; He shall be great and shall be called the Sone of the Most High; and the Lord God shall give him the throne of his father David, and he shall be ruler over the house of Jacob, and of his kingdome shall be no ende. Now if this Scripture be so notably verified in David, hee having faithfully served in his time, and beeinge now by the will of God dead: no reason but that we may understand it also generally of every holy one of God, which treadeth in David's steps, going in and out before God's people. As for his enemies, &c. Here are two parts. 1. His enemies shall have shame. 2. Shall be cloathed with shame. Himselfe, first, shall have a crowne: secondly shal have a flourishing crowne. As for his enemies, &c.

The shame which the Lord God assureth David shall light upon his enemyes is a verie dreadful iudgment against them. Nicetas saies plainly; No punishment so grievous as shame. And Nazianzen yet more expressly; Better were a man die right out, than still live in reproach and shame. This, diverse valiant worthies have showed to be true, ridding themselves voluntarily of their life, that so they might be rid of their shame. Aiax beeinge ready to dispatche himselfe, used these as his last wordes; 'No griefe doth soe cut the very hart of a generous and magnanimous man, as shame and reproach.' What should I speake of any more Grecians, or Romanes, as of Brutus, Cassius, Antonius, Cato Uticensis, and such others? In Scripture we have a plaine proofe. Mightie Sampson beeinge about to pull the whole house upon his owne head, saide thus; 'O Lord God, I pray thee strengthen me at this time onely, that I may be at once avenged of the Philistines, for my two eies.[s] He desired rather once to die valiantly, than long live to live wretchedly. For as Saint Ambrose, writing of Sampson, saith, For a man to live, or die, is naturall; but for a man to live in shame and contempt, and to be made a laughing stocke of his enemies, is such a matter, as no well bred and noble minded man that hath any courage or stomack in him can ever digest it.[t] Yet the Lord God promiseth David his annoynted that shame shal be the reward of all his enemies; shame, I say, which is a great deal worse than death itselfe. As for his enemies I shall cloath them with shame.

Secondly, they shall be cloathed with shame. To be clothed is an Hebrewe phrase, signifying to have any thing unseparably cast upon one. And it is taken both in the better and in the worser part. As a little before; I clothe

[s] Judg. xvi.

[t] Vivere et mori naturæ functio; ludibrio esse probro ducitur. Epist. 70.

her Priests with salvation; that is, I will furnish Syon's Priests with such indowments and graces from above, which they shall be as it were invested into; that both by their life and doctrine they shal still further the salvation both of themselves and of them which heare them. Contrariwise, in this place, I will cloath them with shame; that is, shame shal so unseparably accompanie them, that as wheresoever a man goeth, he carrieth his cloathes with him, so, wheresoever they goe they shall carry their shame with them. And that which is strangest of all; they which are ashamed, use to cloath or cover their shame, and then thinke themselves well enough. But the king's enemies shall be so shamed, that even the verie covering of theyr shame shall be a discovering of it; and the clothinge or clokinge of their ignominie shall be nothinge else but a girdinge of it more closely and more unseparably unto them. So the Prophet speaketh elsewhere,[u] 'Let them be put to confusion and shame together, that reioyce at mine hurt. Let them be clothed with rebuke and dishonour that lift up themselves against me.' O Lord God, say Amen to it; let it be even so, O Lord, Let them be clothed with rebuke and dishonour that lift up themselves against thine anointed. And again, 'Let shame be unto him as a cloake that he hath upon him, and as the girdle that he is always girded withall.' And yet again, 'Let mine adversaryes be cloathed with shame, and let them cover themselves with their own confusion as with a cloake.'

But to leave the word, and come to the matter. The enemies of the king shall be cloathed with shame three waies, In their own conscience; in the world; in the daie of judgment.

Touchinge their owne conscience, St. Austyn saies well, All unordinate desires, as none are more unordinate then

[u] Psal. xxxv. 26.

trayterous and rebellious enterprises, carrie in themselves that bane which poysons and punishes them at the last. Whereupon the Prophet saies, 'Hide me, O Lord, under the shadow of thy wings, until iniquitie bee overpast,'[v] as the Septuagint translates it; but wee read it, 'Until this Tyrannie bee overpast;' and others translate it, 'Until this calamitie or this miserie bee overpast.' Which indifferent acceptation of the Hebrew word, sheweth that nothinge doth so tyrannize over the conscience, nothing is such a calamitie and miserie to the mynd as iniquitie and sinne. Judas, after hee had betrayed his Lord and Master, was so confounded in his owne conscience, that he cried out and said, 'I have sinned in betraying innocent blood.'[w] *Proditor Casca,* vile traytour, if his blood be innocent, then thy conscience is guiltie. And if thou canst confesse thou hast sinned, when it is too late, why diddest thow not take heed of sinninge when 't was tyme? I have sinned, saies he, sinned in betraying innocent blood; a thousand hells could not have more tormented him, then this desperate sorrowe and extreame shame wherewith his conscience was cloathed, tearinge his bowells while he was alive, and pouring them out when he died.

Now as for shame in the world, we read that God did set a mark upon Cain the Murtherer of iust Habel;[x] and so consequently the ring leader of all David's enemies. Therefore as when we see a wolfe or a foxe, or any such hurtfull beast in the forest, they set all their dogges upon him; so the enemies of the Lord's annointed, beeinge burnt, as it were, and branded with the markes of shame, are howted and hunted wheresoever they goe. One example at this time shall suffice. Maxentius, a wicked rebel against his owne Lord, the famous Emperour Constantine, devised to have a bridge made of cock-boats chained together over a river

[v] Psal. lvii. 2. [w] Math. xxvii. 4. [x] Gen. iv. 5.

neere Rome, thinkinge to traine the Emperour that waye, and then to drowne him in the river. But God so wrought for his chosen servaunt, that the enemie himselfe beeinge compelled to flie that way, was taken in that pit which he digged for others. And so as Pharaoh was clothed with shame in the open view and sight of all the world, when he and all his host were drowned in the redde sea, after the same fashion Maxentius was drest.*

Lastly, touchinge shame in the day of iudgement, David's enemies at that day shall stand before the tribunall seat of Christ, beeinge naked in all respects else, but onely covered with their owne shame. Then shall they be vexed with horrible feare, and clothed with confusion; whereas the righteous shall be cloathed with incorruption; yea, though in this life with the rich glutton,[y] they have been clothed with purple and fine linen, yet then their attire shall be dishonour, and their garment shall be shame. Thus will the Lord clothe the enemies of his anointed with shame; cloathe them in their owne conscience; cloathe them in the world, cloathe them in the day of iudgment. As for his enemies I shall cloath them with shame, &c.

The one halfe of this Sermon is now past, the other shal be as soon dispatcht. 'But upon him shall his crowne flourish.'

First, himselfe shall have a crowne. Tertullian reporteth out of Diodorus Siculus,[z] that the first that ever ware a crowne was Jupiter. The soldiers gave him a royall crowne for a reward of his victorie and triumphe over the Titans.

* Here we have an instance of a peculiarity that is remarkable in many sermons of James's time—a predilection for *punning*,—an art in much favour with the monarch, and very indiscriminately applied. There are other examples of a similar kind in these pages, but they are probably too apparent to escape the reader's attention.—J. H. B.

[y] Luke xvi. 19. [z] In libro de corona Militis.

Hereupon Jupiter's priest[a] brought bulls and crownes to the gate of Listra, and would there have sacrificed to Paul. Afterward, when God's people, the Israelites, would needs have a king, as other nations had round about them; then their kings would needs have crownes also, as other kings had round about them. Hence we read that David, having vanquished the king of Rabbath, took the crowne from off his head, and found it the weight of a talent of gold, with pretious stones in it, and set it upon his owne head. Though indeed long before that, the Amalakite brought him a crowne, which he tooke from Saul's head when he slew him.

So that the thing God promised is this; that any crowne which king David should get, either by conquest, or by succession, or by any other iust title, should still flourish more and more. Some there are in the world, which to be sure of outward ornaments enough, will needes weare a triple crowne. Others have been unwilling to weare that one which they might. Canutus, that was absolute king almost of five kingdomes somewhat before the conquest, upon a time in his progresse riding neare the Thames, lighted and sat downe before the shoare. Then, as it were to try a conclusion, he commaunded the water, beeinge now ready to rise again and to flow, not to come any neerer him. But the water, keepinge his naturall course, came still up higher and higher, tille it began to wette him. Whereupon turning to his Nobles which were about him; Ye call mee (saies hee) your king and master, and so indeede I am; and yet, loe yee, I cannot command so much as this little streame, but doe what I can, that will doe still as it list. Whereupon presently he posted to Westminster, and resigned his crowne to the crucifixe there; neither could he ever after this be persuaded to weare it any more. Now, as the pride of that man of sin which

[a] Acts xiv. 13.

sits under the signe of the triple crowne, is too intolerable; so on the contrarie part, this was too much niceness in Canutus. Seeing, it followeth not, because he could not command the sea and the waters, as Christ did, and therefore he might not weare a crowne. For, neither doth Christ himselfe in heaven weare such a crowne as kings of the earth doe; But the truth is this, that royaltie and maiestie, which is essential to God, he is content to communicate to his holy ones and to his anointed, by participation and grace. Therefore the Lord's anointed, which is as it were his favourite, may verie well doe all these three things at once; weare the crowne which god giveth, and yet detest the pride which God abhorreth, and still admire the Maiestie which God enioyeth; so that the Lord promising his servant David a crowne, promiseth him wealth, wisdome, renowne, dignitie, prosperitie; in one word, all royalties belonging to a crowne; And upon himselfe shall his crowne flourish.

Secondly, he shall have a flourishing crowne. Flourishing is metaphorically attributed to a crowne. As in the next verse before; There shall I make the horn of David to flourish. A metaphor taken from those goodly creatures, as stagges, and the like, whose chiefest beauty and strength consisteth in their hornes, especially when they bud and branch abroad. So in these words, But upon himselfe shall his crowne flourish, there is a plaine allusion to those flowres which either continually or else a verie long time keepe fresh and greene. Besides at the first, kings' crownes were not made of gold and pearls, as I told you of David's crowne, but onely of green oken leaves, as that of Jupiter's, or else of some other branches or flowres, as others. The Lord then, meaninge that David's kingdome should be established for ever, and that his lastinge glorie should still growe greene, he maketh this lovinge promise unto him; But upon himselfe shall his crowne flourish. How flourishing beauti-

full flowres are, consider but the Lilies, and you shall soon perceive. 'Marke (saies our Saviour) how the lillies of the field doe growe; they labour not, neither do they spinne; yet do I say unto you that even Salomon in all his royaltie was not clothed like one of these.'[b] Now if God so cloathe the flowres of the field which growe to day, and to-morrow are cast into the oven, how much more shall he cloathe David's enemies with shame, but upon himselfe make his crowne flourish? For even as in Salomon's temple, five candlesticks at the right side, and five at the left, standing before the Oracle, and beeinge made for matter of pure gold, for forme with branches and flowres, did well nigh dazill the eyes of any that entered into the temple;[c] so the Lord heere gives his word that the king's crowne shall ever flourish in the house of our God, disparkling and displaying those rays of maiestie, those beames of beautie which shall amaze the world and be a wonder as well to angels as to men. Wherefore as I said even now of his enemies shame that it shall be threefold; so here I repeat the same again of his crowne's flourishing: His crowne shall flourish in his owne conscience: in the world: in the day of iudgment. Touchinge his owne conscience, the blessed Apostle calleth the Phillippians his ioy and a crowne.[d] And to the Thessalonians he writeth thus, 'What is our hope, or ioy, or crowne of reioycing? Are not even you it in the presence of our Lord Jesus Christ? Yes, yee are our glory and ioy.'[e] Now, if this precious vessel of honour reioyced in nothing so much as in the testimonie of his conscience, that in simplicity and Godly purenesse, and not in fleshly wisedome, but by the grace of God, he had his conversation in the world, the power of God's spirit, workinge still most mightily by his ministerie to the conversion of the world to Christ; how much more shall the

[b] Math. vi. 34.
[c] 1 Reg. vii. 4.
[d] Phil. iv. 1.
[e] 1 Thess. ii. 19, 20.

Lord's anointed have his conscience crowned with flourishing ioy, with comfort, with content, with heavenly peace, when he shall remember, that not onely for matters of religion and God's true service, he hath been and still is with Saint Paul profitable to the church; but also is a strong bulwarke and a tower of defence to maintayne even the outward felicitie and prosperitie of God's people; yea the very particular right, wealth, life of every one of them; all this I say, and a hundred things more, when he considereth what a great and glorious instrument he hath beene every way of God's glory: O Lord God, what a heaven he shall have in his heart? what a sweet paradise of pleasure in his soule? what securitie? what assurance of Christ's love? what a confident and undaunted hope of eternall glorie? what a flourishing crowne of reioycing shall he have even in his very conscience?—upon himselfe shall his crowne flourish.

Touching the world, our holy Prophet speaking to God, though in the third person, yet of himselfe saies, 'Thou hast prevented him with liberall blessings, and hast set a crowne of pure gold upon his head. His honour is great in thy salvation, glorie and great worship hast thou laid upon him.' Now that crowne which is of gold, yea, of pure gold, must needs be verie flourishing even in the view and face of the world. Neither is this to be understood of David's person onely, but even of his posteritie in all ages to come. How was he himselfe crowned with conquests and victories over his enemies? How was his sonne Salomon crowned with riches, with wisedome, with fame, and glorie in the whole world?—which flourishing of his sonne, as of a noble branch, graced in a manner, the very roote of David himselfe. For, as his worthy sonne teacheth, 'Children's children are the crowne of the elders, and the glorie of the children are their fathers.'[f] Therefore, as children may iustly glorie of the

[f] Prov. xvii.

renowne of their fathers' vertue and honour; so the excellent father is in a sort crowned with happiness in this world, when he sees his children's children like to grow up and flourish after him. 'But upon himself shall his crowne flourish.' Lastly, touchinge the day of iudgement. Then, then shall all the righteous flourish, when, as having beene faithfull unto the death, they shall receive the crowne of life. A crowne, as St. Peter calleth it, 'immortall and undefiled, and that fadeth not away.'[g] Denying that it ever fadeth away, he affirmeth that it ever flourisheth. I would heere be bold, if I might doe it without offence, as I hope I may, to shew you one goodly cluster of grapes of the land of Canaan, a land flowing with milke and honie, whether you are now going, before you enter into it. A worthie and vertuous gentleman,[h] whom I neede not name in this place, because no doubt many ages will name him, and renowne him hereafter, giveth for his armes three crownes with this posey, *Quarta perennis erit.* As if he should say, these three crownes which I beare in my coat, are but the difference of my house and gentry, but *Quarta perennis erit,* the fourth crowne which I look for in heaven shall be everlasting and immortal. That fourth, though it be but one crowne, yet shall be worth all those three crownes, yea, three thousand more such as these are; the fourth shall be eternall. Now, if he, and we that are such as he no question is, faithfull to God, and loyall to the chosen servaunt of God, may well hope for a most flourishinge incorruptible crowne of glorie, then much more may David himselfe reioyce in God his Saviour, and say, *Quinta aut sexta perennis erit;* the fift or sixt shall be eternall. This crowne which God of his grace with his owne right hand and holy arme hath set upon mine head, is in-

[g] 1 Pet. i. 4.

[h] D. Thomas Bodleius, qui plurimis et pulcherimis libris Oxoniensem bibliothecam instruxit.

deede (thanks and praise be given to the same God,) a very flourishinge crowne; flourishinge in mine owne conscience; flourishinge in the world, both for my person and for my posteritie; But it is nothinge, in respect of that flourishinge crowne which I shall receive at the day of iudgement. 'For the iust shall flourish like the palm tree, and shall growe like a cedar in Lebanon. Such as be planted in the house of the Lord, shall flourish in the courts of our God.'[1] And then indeede shall this bountifull promise of God be most fully performed, 'But upon himselfe shall his crowne flourish.'

To drawe then to an ende; it may seem verie strange that David had any enemies; yet out of these words, 'As for his enemies, I shall cloathe them with shame,' it may well be gathered that some he had. What? had David? meeke David? 'Lord, remember David, and all his meeknesse,' saies he, in the beginninge of this Psalme. He was the kindest and the meekest man alive. When he had his mortall foe at a vantage, and at a dead lift, as we say, and might have nailed him fast to the ground with his speare; he only did cut off a lap of his garment, to shew, that when he might have hurt him, he would not. *Posse et nolle, nobile.* Yet this meeke David, patient David, mercifull David, valiant and victorious David, holy David, had enemies. Wherefore you most honourable and blessed servaunts of God, you that excell in vertue, if you have some enemies think not strange of it. For, if you had nothinge in you; no fear of God, no reverence towards his word, no love and loyaltie towards your Soveraigne, no fortitude, no temperance, no good thing in you; ye might perhaps walke on long enough, and no man envie you, no man malign you, or malice you. But because God hath inspired you with his principall spirit, and endewed you with speciall great graces above your fellowes; therefore doth your adversarie the Devill, the old enemie of

[1] Psal. xci. 12.

all goodnes and vertue, who is ready to burst to see you doe so well: he, I say, doth bestirre himselfe, and raise up enemies against you. But (O blessed be our good Lord,) what a wonderfull comfort and encouragement have all you; what a wonderfull terrour and affrightment have all your enemies in this text! For the Holy Ghost saies not, They shall be clothed, or you shall clothe them; but, I, even I, shall clothe them with shame. It is impossible, saies he, that you should always be armed at all points, circumspect at all places, vigilant at all times, provided at all occasions, to prevent the mischievous practices of your devilish enemies. No counsell of man, no policie, no wisedome, no witt, can foresee their barbarous undertakings and complottes, to escape them. But in heaven, in heaven there is an eye, an hand there is in heaven; an eye to descrie them, and a hand to persecute and punish them; both an eye and a hand to deliver you from danger and to cloath them with shame. Therefore, saith he, 'Cast your care upon me; let me alone with them, your perill is my perill, your case my case; I'll pay them that they have deserved: I'll take the quarrell into mine owne hands: I'll trimme them well enough. As for your enemies, I shall cloathe them with shame.'

Remember, I pray you, beloved, though indeede, they have made themselvs worthie never to be remembered, or once to be mentioned in our mouthes any more; yet remember, I say, to their egregious dishonour and reproach, how those are now clothed with shame, who were the first cause of the solemnizing, or as I may say, of the sanctifying of this present day for the day of the weeke, and of yesterday for the day of the moneth, with so holy an exercise? How odious, how execrable is their verie name unto us? what true-hearted, loyall subiect, such as I am sure all are here, doth not detest them, hate them, loath them, as a toad, or as a viper, or as some hidious mishapen monster; and curse the very day

wherein such a rebellious generation, and such a trayterous brood were borne? Certainly, my good brethren, if the mercie of God, which is incomprehensible, did not give them grace, at the last gaspe to repent and crie to God for pardon, as they are clothed with shame in this world; so shall they be much more in the world to come: And as we hold them for no better than cursed creatures so shall the Lord at last say unto them, 'Go, ye cursed, into everlasting fire.' So let it be, O Lord, even so to all the enemies of thine anoynted, either open or secret, so let it be to them. As for his enemies, doe thou, O Lord, thine owne selfe, doe thou cloathe them with shame; But upon himselfe doth his crowne flourish.

These words, *upon himselfe*, either are altogether impertinent and superfluous, or else they are very important and materiall. For it had beene sufficient to have said, As for his enemies I shall cloathe them with shame, but as for himselfe his crowne shall flourish. It is not greatly necessarie as it should seeme to say his crowne shall flourish upon himselfe; yet the Lord in his gratious answer unto David's praier, thought good to put in this as a supernumerarie word, over and besides the necessitie of the sentence, to teach the good King, and us all likewise, a very notable lesson: Namely, that he would blesse the crowne, the dignitie, the flourishinge estate of his lovinge servaunt, not onely in his owne person and his posteritie, in this world, and in the world to come, as I have showed already; but also from a lesser weight of glorie still to a greater and greater; Upon himselfe, sais he, shall his crowne flourish. For not only it shall be flourishinge, as David left it, at the day of his departure to God, but after his dissolution and death; as fast as his bodie corrupteth in the earth, so fast shall his crowne encrease still in heaven. Trust me, truly, I speake it before the living Lord and this high presence, all the whole Church which

shall be edified to salvation, by David's blessed and godly government, even after his death, shall yet suffer his crowne never to die, but shall continually keep it fresh and greene. Yea as everie one brought to the building of the tabernacle, and to the re-edifying of the temple, such as they were able; so, I assure you, I speake now a great word, everie particular subiect, that is faithfull to God and to his Prince, as he goeth on forward to God, by the peace, and by the religion which he hath enioyed under his Prince; so he shall still beautifie and deck David's crowne, and one shall bring a white rose, and another shall bring a red rose, and adde it to the crowne; that so upon himselfe still his crowne may flourish, the white rose and the red rose that are in the crowne already beinge ever made more and more fragrant and flourishing. O Christ, what a crowne is this! And what will it grow to much more in the end! You that are mightie Kings and Potentates upon earth, have indeed great cares and continuall busines in your heads; but yet vouchsafe I pray you to hearken a little what I shall say unto you. You watch oftentimes over us when we are asleepe ourselves. You care for our peace, when it is not in our power to further it; you, procuring good to Sion, and prosperitie to Jerusalem, yet many times enioy the least part of it yourselves. But no force. Take this still for your comfort. Wee that cannot all our lives long doe the hundreth part of that good which you doe every houre, shall have nothing so flourishing a crowne as you shall have. Upon you, upon you shall everlasting peace rest, upon you shall the glorie of God's Maiestie shine, upon you, upon you shall your crowne flourish.

Which the Lord of his mercy graunt I most humbly beseech him for Jesus Christ his sake; that as David's crowne ever flourished, till the first comminge of Christ; so our gracious King's crowne may ever flourish till the second

commiuge of Christ; and then that afterward, for ever his royall majestie may be royally crowned with eternall life; thorough the same our deere Saviour Jesus Christ; to whom with the Father and the Holy Ghost be all honour and glorie, power and praise, dignitie and dominion, now and evermore. Amen.

The Discourse next following is of a somewhat better quality than its predecessor. The reader will at once perceive that it discusses a subject which is a general favorite with all the clergy, there being perhaps few churches in the kingdom where the same text, or a portion of it, has not been given. This Sermon is set forth as having been preached before the "King's Maiestie, that day he entered into Oxford, at Woodstocke, August 27, 1605."

XI.

GOOD GROUND.

LUKE viii. 15.

But that which fell in good ground, are they which with a good, and a very good heart, heare the word and keepe it, and bringe forth fruit with patience.

IN this parable of the sower, are four grounds mentioned. Whereof three are bad, and onely one good. Namely, they which with a good, and a very good heart, heare the word and keep it, and bringe forth fruit with patience. Almighty God poureth out his benefits no lesse plenteously than continually upon us; yet we can make no requital; our goodnes cannot reach to God. The only thing that we can doe for him, is to love and honour his word. Wherefore King David thought it a death unto him, that being banished from his people, he could not goe up to the house of the Lord with the voyce of joy and gladnes among such as keepe holy day. And on the other side he said, 'I reioyced when they said unto me, We will goe up into the house of the Lord.' The prophet Esay likewise, foretelling what alacritie and good will should be in the Gentiles after they

were converted to Christ, saith thus; 'It shall be in the last daies that many people shall goe and say; Come, and let us goe up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his wayes, and we will walk in his pathes.'[j] Looke how it is in the health of the bodie, and so it is in the state of the soule.[k] If a man have a good appetite and a stomacke to his meate, 't is a signe he is well in health; in like sort, if a man bee content to followe Christ for the loaves to fill his bellie, and care not for the food of his soule; questionles all is not well betwene God and him; but if he have a longinge and hungringe desire of the word, then indeed his heart is upright in the sight of God. For as St. Austen noteth well; if the word of God be taken by us, it will take us. Seeing the word of God so is, and so ought to be, unto the faithful, as a hook is to a fish; Then it takes when it is taken. Neither are they which are taken hurt by it. For they are not caught to be kild, but to be drawne out of the damnation of this world and to be translated to the libertie and glorie of the children of God. Wherefore as fishers take most delight in angling when they see the fish bite greedily and quickly; so if you would put life into your preachers, which are called 'fishers of men,' that they may preach the word with ioy, not with griefe, you must shewe, by your countenance, by your attention, by your reverence, by all your outward behaviour, that you desire nothing so much as to bite at this sweet baite, that so you may be drawne by the Father to Christ. For they only are good ground as we have it here, which with a good and a very good heart, heare the word and keepe it, and bringe forth fruit with patience.

Heere are three properties of good ground sete downe; all opposite to the three bad grounds mentioned before. First, they that are good ground heare the word with a good heart; contrarie to the ground on the high waie's side, which when

[j] Esay ii. 3. [k] Chrysostom. Hom. 4. in Gen.

they have heard, let the devill rake the word out of their hearts, and so they heare not with a good heart. Secondly, they keep the word with a verie good heart; contrarie to the stony ground, which for a while receive the word with ioy, but in time of temptation they fall away, and so they keepe not the word with a verie good heart. Thirdly, they bring foorth fruit with patience; contrarie to the thornie ground, which after their departure are choakt with cares, and bring no fruit, and so doe not (as it is said heere that the good ground doth) bring foorth fruit with patience. 'But that which fell in good ground are they which with a good and a very good heart, heare the word and keepe it, and bringe forth fruit with patience.'

The first propertie of the good ground is this, that they heare the word with a good heart. The two Disciples going to Emaus, when Christ was departed from them, said thus one to another; 'Did not our harts burne within us when he talked with us by the way, and opened to us the Scriptures?'[l] O beloved, now you are busied in hearinge the word, Christ talketh to you, and you are in the right way to heaven. Therefore that we may *heare* with a good heart, we must *feele* in our hearts that burninge of which the Disciples say; 'Did not our hearts burne within us when he talked with us by the way?' For so the spirituall Spouse confesseth of herself, 'My beloved put his hand to the hole of the doore, and my heart was affectioned towards him.'[m] And again, 'My soule melted when my beloved spake.'[n] Now Christ puts his hand to the hole of the doore, desiring himselfe to enter, and us to repent; now our beloved speaketh to us out of his word; so that we cannot be good ground, except our heart be affectioned and our soule melt towards him. When the blessed Virgin saluted her cousin Elizabeth, she felt the babe springe in her wombe for ioy.[o] Certainly, beloved,

[l] Luk. xxiv. [m n] Canticles. [o] Luk. i. 44.

you have every one of you a babe in your hearts, even the child Jesus, which is formed and fashioned in you. This babe wee must feele even to skip and springe in our hearts for ioy, if we would assure ourselves that we be good ground, and heare with a good heart. Neither must wee onely reioyce, but also feare. Serve the Lord with gladnesse, and reioyce before him with trembling, saies the Psalmist.[p] We read that when the Almightie uttered his voyce, the foure beasts, whereby are meant the Angells, let fall their wings.[q] Where then are our plumes of pride, our feathers whereby wee flie so high in an opinion of our owne knowledge and wisdome? why are they not all let downe, that we may wholly submit ourselves to the Lord, to be taught and directed by his word? Remember, I pray you, what good Cornelius said. I know well there was never more reverent hearing of the word in the Court, then at this day, yet that which is verie well already must so be commended, as that which may be better and better, be evermore enforced. Therefore as I was about to say, remember what the Captaine Cornelius said to St. Peter, when he was readie to preach unto him; 'Now,' saies he, 'are we all here present before the Lord, to heare all things that are commanded thee of God.'[r] O that we had this good heart to consider when we heare a sermon, that we stand not before a man, but *coram domino*, before the Lord. Then we should heare the word, not as the word of man, but as it is indeede the word of God. Then, we should put a difference between other things which perhaps shortly we shall heare, either to recreate the mind or sharpen the wit, or for state and maiestie, or for some other earthly purpose, and between this engrafted word, which is able to save our soules. It is strange, what is reported of Constantine the Great in this kinde.[s]

[p] Psal. ii. [q] Ezek. i. 2. [r] Act. x. 33.
[s] De vitâ Constantin. lib. 3, cap. 17, 33.

Eusebius writeth of him that when divine service was said, he would helpe the minister to begin the prayers, and to read the verses of the Psalmes enterchangeably. And when there was a Sermon, if any place of speciall importance were alleadged that he would turne his Bible to imprint the place in his mind the better both by hearinge and seeinge it. He addeth besides, that the Emperour many times beeinge as it were ravished with those things which he heard, rose up sodainely out of his throne and chaire of state, and would stand a long while to hear more diligently, and though they which were next him did put him in mind to remember himselfe, yet he heard *the word* so attentively that he would not heare *them*. How wonderfully does this confound us, that are far inferiour every way, when we heare and *see* that Emperours and mightie Kings and Potentates of the world, shew such a good heart in hearinge the word, and wee in the mean time have lumpish and dull spirits and affections, and are never a whit moved! Certainly ye honourable children of God, now Christ talketh with us by the way, therefore let our hearts burne within us; now Christ putteth his hand to the hole of the doore, therefore let our hearts be affectioned towards him; now our welbeloved speaketh, therefore let our soules melt; now the blessed Virgin, yea a much greater than the Virgin, even the Virgin's Sonne saluteth us, and wisheth us all haile out of his word, therefore let the babe spring in our hearts for ioy: now the Almightie uttereth his voyce, therefore let our wings falle downe, and let us wholly submit ourselves to be taught of God. Even as Cornelius the Centurion thought when he heard Peter preach, that he stood not before a man, but before the Lord; and Constantine the Emperour could never satisfie himselfe with reverent attention of his good heart to the word. Then indeede shall we be good ground as all they are which with a good and a verie good heart, heare the word, and keepe it, and bringe forth fruit with patience.

The second propertie of the good ground is this, that they keepe the word with a very good heart. In our English translation, it is read thus: with a good and an honest heart. But I follow the vulgar Latin, which readeth thus: With a good and a very good heart. And I referre the good heart to hearinge, and the verie good heart to keeping; As if the words stood thus: which with a good heart heare the word, and with a verie good heart keepe it, and bring forth fruit with patience. To the matter then; it is to no purpose that the seede bee sowne, except it be covered in the earth; neither that the word be heard, except it be kept. Therefore, saith the prophet, In my heart have I hidde thy word, that I may not sinne against thee. So that to keepe the word with a verie good heart, is to hide and cover this holy seede in the fallow grounds of our heart, beeinge plowed up by the preaching of the Gospel. Whereupon the kingdom of heaven is likened to a treasure hid in a field. And this very field is a faithfull heart, which keepeth and hideth in itself the word which is the direct way to the kingdome of heaven. Accordinge to that of our Saviour, the kingdome of heaven is within you. Yea, a faithfull heart, not onely is a field wherein is a treasure, but also is itselfe a treasure wherein are both old and new things. For every Scribe which is taught unto the kingdome of heaven, is like unto a householder which bringeth forth out of his treasure things both new and old. His heart is filled with a treasure of comforts, gathered out of the old and new Testament. The wise woman, by whome is meant the spouse of Christ, keepes her candle alight all the night long. Clemens understandeth this light to be the heart, and he calleth the meditations of holy men, candles that never goe out. St. Austen writeth among the Pagans in the temple of Venus, there was a candle which was called unextinguishable. Whether this be true or no of Venus temple, it is uncertain; only Austin's report we have for it. But without all doubt, in everie faithfull hearer and

keeper of the word, who is the temple of the Holy Ghost, there is this candle or light that never goes out. For so wee read, that the word of the Lord illuminateth the heart; there's the light. And that this light goeth not out at any time appeareth by what is written elsewhere; O Lord, how do I love thy statutes, they are my meditation continually? In the old lawe, those creatures onely were accompted cleane which did chew the cud; no otherwise shall we be accepted uncleane in the sight of God, if we chew not the cud as it were, and ruminate and meditate of those things which we have heard out of the word. For even as it is not available to eate, except the meate be inwardly digested and divided to all the parts of the bodie, so hearing is unprofitable, unlesse the word heard be kept in minde and memorie, and shewed and set forth in all parts of our life. Therefore, they of Berræa were esteemed more noble then they of Thessalonica, because they, after Paul had preached to them, conferred among themselves, and searched the Scriptures, not onely to see whether the Apostle's doctrine were warrantable by the word, but also to confirme their owne memorie, and exercise their meditation in the lawe of God. Now then, ye holy ones of God, if we would be good ground indeede, as the Patriarch Jacob noted his sonne Joseph's dreames; so let us not onely heare but also note the word. For this is proper to the child of God, to have the law of his God in his heart. Not noted in writing tables or written in tables of stone, but noted and written in the fleshy tables of the heart. And even as the holy virgin kept all those sayings, and pondered them in her heart, which were by the shepherds repeated and published abroad concerning her sonne Jesus; in like manner they that are wise will heare, nay, they will ponder and keep those thinges which they have heard, that so they may the better understand the loving kindness of the Lord. Especially seeing those thinges which we heare are

no dreames but unsearcheable mysteries of our salvation; neither are we that publish and preach them such shepherds as the Angells spake unto, but we are appointed to watch over the flock which Christ hath bought with his blood. Therefore, if you would shew yourselves to be good ground, your very good heart must be as a field that hath a treasure hid in it; yea, it must bee as a treasure itselfe that hath old and newe thinges hid in it; it must be as a candle that never goes out; as a cleane creature that never leaves chewing the cudde; even as Jacob noted his sonnes dreames, and the blessed virgin kept the shepherd's sayings and pondered them in her heart. For they onely are good ground which, with a good and a very good heart, heare the word, and keepe it, and bringe forth fruit with patience.

The third propertie of the good ground is this, that they bring forth fruit with patience. Good ground is like a good tree; for indeede good ground will make a good tree. Now a good tree bringeth forth good fruit, And the blessed man which meditateth day and night in God's lawe, is like a tree planted by the water's side, which bringeth forth his fruit in due season. So that it is not enough for the word to goe in at one ear and out at the other, but it must goe in at both eares by reverent and religious hearing, and settle deepely into the heart by faithfull and diligent keeping, and lastly goe out at both hands, by bringing forth fruit with patience. Simeon the son of Onias was as a faire olive tree that is fruitfull, and as a cypress tree which groweth up to the cloudes.[t] A cypres tree is high, but barren; an olive tree is fruitful, but low. So a Christian must not onely as a cypres tree, reach up to the cloudes by meditation of high mysteries in the word, but also he must as an olive tree bring forth fruit with patience; then he shall be like Simeon, neither low nor barren. But though he be an olive, yet he shall be

[t] Eccles. l. 16.

as high as the cypres tree; and though he be a cypres, yet shall he be as fruitfull as an olive tree. Noah is commanded to make a windowe in the toppe of the arke, and a doore in the side of it.[u] A windowe is for the eie to looke out; a doore is for the whole body to go out. And in like manner he that would be good ground, must not onely make him a windowe for contemplation, as David did, at which he prayed thrise a day, but also a doore for action, as Abraham did, at which he sate once a day. At the windowe of contemplation he must meditate with a very good heart to keepe the word; at the doore of action he must goe out to bring forth fruit with patience. The Lord also commanded Moses to make a laver with a base or with a foote. Now the Latin word *labium* signifies as well a lip, as a laver; so that the laver which washeth must have a base, and the lip which uttereth great knowledge must have a foote to walke accordinge to it. Otherwise, if knowledge doe not stand upon doing and upon fructifying as upon a foote, then questionles it is footelesse, and so consequently it is bootelesse, and the laver wanting a base is altogether unprofitable. The prophet Isaiah is willed to lift up his voyce like a trumpet; many things sound louder then a trumpet, as the sea, the thunder, and such like. Yet he saies not, 'Lift up thy voice as the sea, or lift up thy voice as the thunder, but lift up thy voice as a trumpet.' Why so? Because a trumpeter when he sounds his trumpet, he windes it with his mouth and holdes it up with his hand; And so every faithfull heart, which is as it were a spirituall trumpet to sound out the praises of God; must not onely report them with his mouth, but also support them with his hand. And then indeede holdinge up the word of life with his hand, and bringing forth the fruit thereof with patience, he shall lift up his voice like a trumpet. The patriarch Abraham buried Sarah in the cave of

[u] Gen. vi. 16.

Macpelah, that is in a double sepulchre. He that buries his mind in knowledge only, without any care of bringing forth fruit, he buries Sarah in a single sepulchre, as Philo Iudæus doth allegorize upon this storie; but he that burieth his minde as well in the performance and practice of religion (which is all in all) as in the knowledge and understandinge of it, he buries Sarah in a double sepulchre. And so must all we doe which are the true children of Abraham. For then, with Abraham burying our spirit in a double sepulchre, we shall, with Elizeus, have a double spirit, a spirit that with a verie good heart heareth the word, and with patience bringeth forth fruit. Neither is this addition (with patience) altogether to be omitted. For though a man cannot heare the word without patience, nor keepe the word without patience, yet patience is never so requisite as in bringing forth fruit according to the word which we have heard, and kept. Wherefore the Holy Ghost saith; 'Yee have need of patience, that after yee have done the will of God, yee may receive the promise.' He saies not, after ye have heard it with your eares, or kept it with your memorie; but after ye have done the will of God, and brought forth the fruit thereof, yee may receive the promise. For wherefore did not the stonie ground bring forth fruite, but onely for want of patience. They received the word with ioy, and seemed to have verie good hearts for a time; but in time of temptation, for want of patience, they fell away. Wherefore did not the thorny ground bring forth fruit, but only for want of patience? After their departure, wanting patience to digest their griefes, they were choked with cares, and so brought forth no fruite. Therefore as a good field must endure many a cold and frost and snow and hard weather in the winter time, before it can yeeld a fruitfull croppe in summer; semblably he that would be good ground, must possess his soule in much patience, and continually endure,

yea even manfully reiect all the motions of his flesh, all the allurements of the world, all the temptations of the devill, whereby he may be hindered from bringing forth the fruite of good life, according to the holy will and word of God. He must, like a good tree, bring forth good fruite; he must, with Simeon, be not only high as the cypres, but also fruitfull as the olive; he must, with Noah, make him not onely a windowe for contemplation, but also a doore for action; he must, with Moses, make him a laver with a base; he must, with Esay, lift up his voyce like a trumpet; he must, with Abraham, bury Sarah in a double sepulchre; in one word, he must alwaies bring forth fruite with patience. For they onely are good ground, which with a good and a verie good heart, heare the word, and keepe it, and bring forth fruite with patience.

To conclude then, It is not greatly needfull to exhort you with a good heart to heare the word. Never heretofore was there such diligent hearing in the Court as now a dayes. I dare be bold to say it; all the preachers in England, in very many yeares, by all their exhortations, could never have done halfe so much good in this kind, as the onely, holy, and happie example hath done which wee now see every day before our eyes. Neither need ye be greatly put in mind to keepe in mind the word heard. Memorie ye have enough, understandinge enough, knowledge enough, learning enough; when you have heard a sermon, you can remember and repeat, and carrie away much of it. But this, this is the thing which I must call upon myselfe and all you to thinke of, to wit, that we bring forth the fruit of the word in patience, in temperance, and in all other vertues of a sanctified life. For that Samaritan woman did not fill her pitcher at the well to spill it by the way, but to carry it home full of water, and there to use it as occasion served. Here, where the word is preached, is the well of living water, flowing forth to eternall life. But this water we must carrie away with us, and keepe

it to wash and purge our consciences, to clense our ways, to water the roots of God's grace in us continually, that we may bring forth fruite with patience. Rachel also, that other holy woman, did not desire the mandrake so much to hold it in her hand, or to smell to it, as to be made apt thereby to bring forth the fruit of her wombe. To teach us, that we must not labour so much to know the word, that we may subtilly dispute or discourse of it, as to practice it, that we may shew the fruit of it in the amendment of our lives. Therefore King David beeinge readie to redresse divers thinges among his people, saith in one of the Psalmes; 'O Lord, teach me goodnesse, and knowledge; knowledge that I may keep thy word, and goodnesse that I may shew the fruite of it.' For I am sure, saies he, that all my keeping without fructifying, all my knowledge without goodnesse, is to no purpose. Wherefore, O Lord, give me goodnesse and knowledge; but first goodnesse, and then knowledge. Because indeede a little goodnesse, though it be never so small, is better than all knowledge, though never so great. One handfull of goodnesse is worth an hundred headfulls of knowledge. 'For the feare of the Lord is the beginninge of wisdome, a good understanding have all they that doe thereafter, the praise of it endureth for ever.' A *good* understanding have all they that doe thereafter? Why so? Because an *ill* understandinge have all they that doe not thereafter. They that have understanding and doe not thereafter, that is, bring not forth fruit according to it, they have an ill understandinge. But they that have understandinge, and doe thereafter, and lead their life according to it, such have a good understanding; the praise of these shall endure for ever. O how highly shall Christ praise you, how richly shall he reward you, if you have a conscionable care to expresse his vertues, and to be transformed, as it were, into the obedience of his word. Then he shall say unto you; 'Come ye blessed of my Father, inherit the kingdome of heaven.'

For ye have not only heard my word, and kept it as far as knowledge goes, but also ye have practised it, and fructified thereby. I was in prison, and ye visited me. I was harbourlesse, and ye lodged me; I was hungrie, and ye gave me meate.' These and such other have been the good fruites which have followed your hearing and keeping of my word. Therefore now shall ye be praised for your well-doing, and for ever yee shall be blessed for your fruit-bearing. Which God graunt to us all, for Jesus Christ his sake, to whom with the Father, and the Holy Ghost, be all honour and glorie, power and praise, dignitie and dominion, now and evermore.

Αμην.

THE concluding discourse is of a distinct character, and is described as a "Funerall Sermon, preached in St. Marie's, May 10th, 1605." It appears then that in his quality of Lady Margaret's Professor, Dr. Playfere delivered this sermon before the heads of houses assembled at St. Mary's, the university church, upon occasion of the death of a Mr. Edward Lively, who for thirty years had filled the professorship of Hebrew, in Cambridge. Professor Lively was amongst the number of eminent and learned men to whom was entrusted the new translation of the Scriptures in the early part of James's reign.

XII.

THE FELICITIE OF THE FAITHFULL.

PSAL. xxxii. 6.

Surely in the flood of many waters they shall not come neere him.

THE principall scope of the Prophet in this place is to proove, that the righteousnesse and so the blessednesse of man, consisteth onely in the free forgivenesse of his sinnes, and gratious impuration of Christ's merits. His argument may be framed thus; that which the whole Church and every godly man therein hath ever especiallie praied for in all afflictions and troubles, that is happinesse: But for remission of sinnes every godly man will pray in time of tribulation; therefore this is the felicitie of the faithfull. To confirme this reason more fully, he setteth downe, first, the circumstances going before the prayer; 'For this shall every one that is godly make his praier unto thee in a time when thou mayst be found.' Then, the forme of the praier itselfe; 'Thou art a place to hide me in, thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance.' Lastly, the effect following the prayer; 'Surely in the flood of many waters they shall not come neere him.'

Prayer is the true sacrifice of faith. The efficacie whereof is briefly, but pithily, set downe to the Hebrewes; and I have spoken elsewhere somewhat largely of this point. Now but a word onely to make a fit entrance into this sermon. Take it therefore thus; The effects of prayer heretofore have been wonderfull; prayer hath sent downe hailstones from heaven to overcome five kings with their armies. Prayer hath shut up the windowes of heaven that it should not raine, and againe hath opened them that the earth might give her increase. Prayer hath staied the swifte course of the sunne, and caused it to goe backward fifteene degrees. Prayer hath held God's hands that he could not strike when he was ready to plague his people. Prayer, without any other help or meanes, hath thrown down the strong wall of Jericho. Prayer hath divided the sea, that the floods thereof could not come neere the Israelites. In this place it delivereth the faithfull man from all the dangers of this world; 'Surely in the flood of many waters they shall not come neere him.'

The summe is this; That no calamities of this world, no troubles of this life, no terrours of death, no guiltiness of sinne, can be so great, but that a godly man, by meanes of his faith and felicitie in Christ, shall wade out of them well enough. For howsoever other things goe, still he shall have such a solace in his soule, such a comfort in his conscience, such a heaven in his heart, knowing himselfe reconciled to God and iustified by faith, that 'surely in the flood of many waters they shall not come neere him.'

Which, that it may the better appeare, I shall desire you to observe two thinges; the danger, and the deliverance. The danger is in these words; 'In the flood of many waters;' where the tribulations that the godly man is subiect to in this life, are likened first, to waters; then to many waters; thirdly, to a flood of many waters. The deliverance is in these words, 'Surely they shall not come neere him;' where

the deliverance of the godly man hath three degrees also, first, they shall not come neare; secondly him, they shall not come neare him; then surely, surely they shall not come neere him.

First, the afflictions of the faithful are likened to waters. Fire and water have no mercy, we say; but of the two, water is the worst. For any fire may be quenched with water, but the force of water, if it begins to be violent, cannot by any power of man be resisted. The experience that Canutus, so mightie a king, made, doth directly proove that no man, but God onely, can set barres and doores against the water, and say; Hitherto shalt thou come and no further, and here shalt thou stay thy proud waves. The afflictions of the righteous therefore beeing here compared to waters, must needs be very violent. For thus the Psalmist saith, 'Thine indignation lyeth hard on me, and thou hast vexed mee with all thy waves.' And God himselfe; 'I will pour out my wrath upon thee as water.' So that the securitie and felicitie of the faithfull man is invincible; he may be often in daunger of tribulations as of great waves or waters, but they shall never overwhelme him; 'Surely in the flood of many waters they shall not come neere him.'

But these our tribulations which are waters are also many waters. Our common proverb is, *Seldom comes sorrow alone;* but as waters come rolling and waving many together: so the miseries of this life. The prophet Ezekiel saw the roule of a booke written within and without, and there was written therein, Lamentations, and Singing, and Woe. The booke is written within and without, to shew that many are the troubles of the righteous, both inward and outward. And it is two to one if any thing befall us, it is rather an ille happe then a good happe; seeing for one singing, there is in the booke a double sorrowing, lamentations, and woe. Or if it be read as some translate it, Lamentations, and mournings,

and woe, then it is yet more plaine, that in this world many troubles as many waters come one in the neck of another, no earthly ioy or comfort coming betweene. This the good king greatly complaineth of, 'One deepe calleth another, because of the noise of the water pipes, all thy floodes and stormes have gone over me.' And Job, 'he hath given me one wound upon the other, and hee hath runne upon me as a gyant.' And Saint Paul, though in one place he writes God hath shewed mercy toward him, that he should not have sorrow upon sorrow, yet oftentimes elsewhere he speaketh of his own manifold daungers. 'I suffered thrice shipwracke,' saies he; 'night and day have I beene in the deep sea. In iourneying I was often, in perills of mine owne nation, in perills among the Gentiles, in perills in the citie, in perills in the wildernesse, in perills in the sea, in perills among false brethren.

Thus we see how many waters the godly man is subject to in this life. For one joy he hath at least two sorrowes, if he have no more: one deepe calleth another: he hath sorrow upon sorrow: perills upon perills. Many waters: many dangers. Neverthelesse, 'Surely in the flood of many waters, they shall not come neare him.

Thirdly, the dangers of this life are as a flood. The very naming and mentioning of flood must needes be very terrible, ever since Noah's flood destroyed the whole world. For even as a horse or a mule of whom the Prophet a little after speaketh in this Psalm, having beene once well lashed with a whippe, doth ever after feare if he heare but the bell which is tied to the whip: so man since the world was so well scoured and scourged with a flood, could never almost abide either to talke or thinke of it. Now though our whole life be nothing else but a flood of many waters, yet nothing in the world may more fitly be so called, then our going out of the world. This indeede bringeth with it a flood of many

waters, and an ocean sea of infinite cares. Aristotle writeth that nothinge is so terrible as death, when Antiochus feeling sensibly in himselfe, cryeth out thus, oh into what adversitie am I come, and into what floods of miserie am I now fallen? He addeth the reason anon after; For I must die with great sorrow in a strange land. What speake I of a wicked tyrant? Holy men often are in great perplexitie at the time of their departure. S. Hiero writeth of Hilarion, that being readie to give up the ghost, he said thus to his soule; Go forth my soule, why fearest thou? go forth, why troublest thou? Thou hast served Christ almost these threescore and ten yeares, and dost thow now fear death? Christ himselfe also feeling that he was compassed about with the sorrowes of death, beganne to be afraid, and to be in great heavinesse, and he said moreover, my soul is very heavy even to the death. I know well Christ was afraid without sinne, nay with great comfort. For hee prayeth thus, Not as I will, but as thou wilt. And againe, into thy hands I commit my spirit. This then was his comfort that the Jewes could do nothing in putting him to death, but as S. Peter testifieth, that onely which his father both by his counsell and will hath decreed, and by his hand hath ordained. Hilarion also, that holy ancient Father, comforteth himselfe with this, that he hath served Christ almost seventie yeares. Other children of God have had other comforts, and all have this, that both in life and in death they are happie in Christ. Howbeit seeing many holy Christians, and even Christ himselfe, feared death, it remaineth, that death simply and in itselfe considered, is a flood of many waters. But yet the faithfull man even in death is out of all danger. Surely in the flood of many waters, they shall not come neere him.

First, they shall not come neere. They, that is, The waters shall not come *neere*. The holy Church and every member thereof is likened to a house built upon a rock, upon which,

though the winds blow, and the floods beate, yet it cannot be throwne downe, because it is built upon a rocke. So that the floods which shake it, can never come neere it to overthrowe it. The same may be said of the ship covered with waters. It might well floate, but it could never be drowned. For as soone as the Disciples cryed upon Christ to save them, presently there followed a great calme. Therefore Luther, when his life was sought of all the world in a manner, translated the Psalme *Deus noster refugium*, into dumb meteer and caused it to be sung in all the reformed churches. God is our hope and strength, a very present helpe in trouble. Therefore will wee not feare though the earth be moved, and though the hills be caried into the midst of the sea. Though the waves thereof rage and swell; and though the mountaines shake at the tempest of the same. S. Peter, the Apostle, began to sinke, but he sunk not right downe; Christ was readie at hand to helpe him. For as soone as he sawe himselfe in present perill and danger, forthwith he cryed, Master, save me; save me, O God: for the waters are come in even unto my soule. I sticke fast in the deepe mire, where no ground is; I am come into deepe waters, so that the floods runne over me. Take me out of the mire that I sinke not, and out of the deepe waters. Let not the water flood drowne me, neither let the deepe swallow me up: and let not the pit shut her mouth upon me. S. Paul likewise suffered shipwrack, but lost not by it one haire of his head. Whereby we may see the absurdity of the Papist. They would proove that iustifying grace may be lost, because some have made shipwrack of faith. But if we should graunt them that the Apostle speaketh of iustifying not of historical faith, yet we have the help of a second answer; To wit, that shipwrack is one thing, and drowning another. Therefore faith which is wrackt, is not by and by drowned. For it may happen to suffer shipwracke as S. Paul did, and swimme out

safe to the shore. But this is but a touch by the way. Meane season, we see how safe and secure the faithfull man is in Christ. He is a house to which the floods may come neere to shake it, but never to throwe it downe; he is a ship which the waves may come neere to tosse it, but never to turne it over: even as Saint Peter beganne to sinke, but still kept up his head: and Saint Paul suffred shippewracke, but was not a haire the worse for it. Surely in the flood of many waters, they shall not come neere him.

Secondly, him. They shall not come neere *him*. This word must in no case be omitted. It helpeth us to answer verie strong objections. For it may be said, many holy men have lost their goods, have suffered great torments in their bodie, have been troubled also in minde; how then did not the floods of many waters come neere them? The word *Him* helpes us to answer. The verie Philosophers themselves reckoned their goods pertained no more to them, then be it spoken with reverence and regard, the parings of their nailes. Zenon hearing newes he had lost all he had by sea, said onely thus; Thou hast done well, Fortune, to leave me nothing but my cloake. An other called Anaxarchus, when as Nicocreon the tyrant commanded he should be beaten to death in a mortar, spake thus to the executioner; Beate and bray as long as thou wilt Anaxarchus his bagge or sachell (so he called his own bodie,) but Anaxarchus thou canst not touch. Yet these making so small reckoning of their goods and bodie, set their minde notwithstanding at a high rate. The minde of a man is himselfe, say they. Hence it is, that Julius Cæsar, when Amyclas, the Pilot, was greatly afraid of the tempest, spake to him thus: What meanest thou to feare base fellow, dost thou not know thow carriest Cæsar with thee? As if he should say, Cæsar's bodie may well be drowned, as any other mans may, but his minde, his magnanimitie, his valour, his fortitude, can never be drowned.

Thus far went philosophie; but divinitie goeth a degree farther; for philosophie defineth him that is a man, by his reason and the morall vertues of the mynde; but divinitie defineth a Christian man by his faith, and his coniunction thereby with Christ. Excellently saith Saint Austin;[w] whence comes it that the soul dieth? Because faith is not in it. Whence that the bodie dieth? Because the soule is not in it; Therefore the soule of thy soule is faith. So that if we would know what is a faithfull man, we must define Him not by his naturall soule, as he is reasonable, but by the soule of his soule, which is his faith. And when we easily answer the obiection that a flood may come neere a faithfull man's goods, neere his body, neere his reasonable soule, but to his faith, that is to Him, it can never come neere. For if you speake of the life and essence of him, that it is faith, the Prophet also witnesseth, 'The iust shall live by faith.'[x] And the Apostle, 'Now I live not, but Christ liveth in me, but that I live, I live by faith in the sonne of God, who loved mee; and gave himselfe for mee.'[y] And hee that was wiser than all the Philosophers, determineth thus; 'The summe of the matter when yee have heard all is this, Feare God and keepe his commandements, for this is all of man.[z] All of man, what's that? All of man which will hold out against all floods of many waters; for the goods of man may be gotten away by forged cavillation; the bodie of man may be weakened by sickness; the soule of man, and the faculties thereof, as memorie, witte, and such like, may be impaired by age, but faith in Christ, the feare of God, a care to keep his commandments, is all of man, which no floods, either in life or in death can overwhelme. All of man wherein man

[w] Tract. 49 in Johan. Unde mors in anima? quia non est fides. Unde mors in Corpore? quia non est ibi anima. Ergo animæ tuæ anima fides est.

[x] Abacuck. [y] Gal. ii. 20. [z] Eccles. xii. 23.

ought to imploy himselfe while he is alive, and without which, man is but vanitie when he is dead, but with which, man, both in life and death, is most blessed. For if this be the summe of all, then of any thinge but this, there is no reckoning at all to be made. 'I have praied for thee,' saith our Saviour, 'that thy faith should not faile, and the gates of hell shall not prevaile against thee,'[a] For love is strong as death, iealousie is cruell as the grave, the coales thereof are fiery coales, and a vehement flame.'[b] Much water cannot drowne love, neither can the floodes quench it. Even as Paul also glorieth that nothing can separate him from the love of God which is in Christ Jesus. Wherefore seeing the godly man is so invincible, that neither the gates, nor the flood-gates of many waters can prevaile against him, surely in the flood of many waters they shall not come neere him.

In the last place must be considered the asseveration, *Surely*. For if both living and dying my felicity be most certaine in Christ, and yet I knowe not so much, what comfort can I gather thereby? Now in all adversities this is my greatest ioy, that the favour of God which is most constant in itselfe, is fully assured also to me; for, I know that my redeemer liveth; and if I be iudged, I know I shall be found righteous; and I knowe whome I have believed, and I am sure. In one word, I am surely perswaded, that neither life nor death, nor any thing else can separate us from Christ. Nay in all the flood of waters wee shall be more than conquerours. They shall not come neere to conquer us; but rather wee shall conquer them. Yea, that which is strangest of all, surely wee shall be more than conquerors over them. 'Though an hoast of men were laid against me, yet shall not my heart be afraid; and though there rose up war against me, yet will I put my trust in it.' Not in him, as it is ill translated in the English, but in *it;* that is, in the verie warre itselfe.

[a] Math. xvi. 18 [b] Can. viii. 7.

I will not feare, nay, I will be of good hope; yea, surely in the verie warre will I hope and trust. For even as a building made archwise, the more weight is laid upon it, the more strong still it is; so the more strength and force is brought against me, the greater triumph and victorie I shall have. Therefore I will not be afraid of tenne thousand of the people that have set themselves against me round about. For a thousand of them shall fall at my side, and ten thousand at my right hand, but they shall not come neere me. The Arke in the flood was not drowned as other things were, but floated upon the waters; yea the higher the waters encreased, the higher surely for that did the Arke still arise. Likewise the redde sea did not hinder the Israelites passage, but opened an easie way to them. Yea moreover, it was surely as a wall to backe them against all their enemies. The words of Saint James are verie plaine, 'My brethren, count it exceeding ioy when you fall into divers temptations.' Tentation of itselfe doth vexe and disquiet a man. But to the godly it is a ioy. As wee read elswhere, That they which are iustified by faith have peace, nay, have easie accesse to God, and great ioy in tribulations. But the Apostle adding, that this ioy is not common or ordinarie, but surely exceeding ioy, raiseth up the amplification as high as may be. Whereunto, S. Paul also accordeth; We are afflicted on every side, yet we are not in distresse: in povertie, but not overcome of povertie; wee are persecuted, but not forsaken; cast down, but we perish not. Here he prooveth directly, that the flood commeth not neere the faithfull. But where is the Surely? It followeth in the same epistle; As dying, and behold we live: as chastened, and yet not killed: as sorrowing, and yet alwaies reioycing: as poore, and yet making others rich: as having nothing, and yet possessing all things. O the securitie and felicitie of the faithfull! For his faith maketh life of death; ioy of sorrowe; riches of povertie. What shall I say more?

or what would you have me say more, then as the Apostle saies? It makes all things of nothing. As having nothing, saies he, and yet possessing all things. But the special thing to be noted in this sentence is, As dying, and behold we live. For they import, that death is no death, but as it were death, an image, or a shadowe of death: beeing indeede life, and surely a better life, and more immortall then we had here. Therefore he saies, Behold we live, to shewe that by death the faithfull live a life wherein there is some great specialty and excellencie, worthy indeed to be beholded and regarded as if he should say; Behold we live, Behold we live a more happie life, then ever we lived in our life. Saint Augustin often commendeth the saying of his master Saint Ambrose when he was readie to die. Speaking to Stilico and others about his bed; I have not lived so among you, saith he, that I am ashamed to live longer if it please God: and yet again I am not afraid to die, because we have a good Lord. He doth not say, Mine owne goodnesse puts me out of feare, but God's goodnesse. This goodnesse of God makes me quiet in my conscience, and secure in soule, readie to embrace death whensoever it commeth. Wherefore Surely is fitly added —For afflictions as waters do not overcome the faithfull. Nay, they come not neere him. But contrariwise, the faithfull conquereth afflictions. Yea surely hee is in them all more then a conquerour. In warre he is not afraid. Rather he greatly hopeth. And surely even in the verie warre he hopeth. The flood of waters commeth not neere to drown the Arke, but lift it up. And so much the higher surely the Arke still riseth, as the flood riseth. The sea stayeth not the Israelites' passage. It is a dry land for them to march on. As a wall moreover to backe them surely against all their enemies. Tentation not onely is no matter of sorrowe, but also on the other side of joy, and surely of great joy. Death is no death, but a life, and surely such a life as onely of it

we may say, Behold we live. So happy both in life and death is the faithfull man: Surely in the flood of many waters, they shall not come neere him.

To conclude then; No calamitie or adversitie can possibly dissever that conjunction which faith maketh of everie godly man with Christ. For feeling the remission of his sinnes assured and sealed unto him, he contemneth not onely the workes of the world, and dismaiments of his conscience, but even the verie feares and terrours of death. This our deare brother Mr. Edward Lively, who now resteth in the Lord, lead a life which in a manner was nothing els but a continuall flood of many waters. Never out of suites of law, never-ceasing disquieters of his studie. His goods distrained, and his cattle driven off his ground, as Job's was. His deare wife beeing not so well able to beare so great a flood as he, even for verie sorrow presently died. A lamentable and rueful case. So many children to hang upon his hand, for which he had never maintenance, neither yet now had stay, his wife beeing gone. Well, but that sorrowfull time was blowne over. He was appointed to be one of the chiefest translators. And as soone as it was knowne how farre in this travaile hee did more then any of the rest, he was verie well provided for in respect of living. For which my Lord his grace of Canterbury now living, is much to be reverenced and honoured. But beeing so well to passe both for himself and for his children, sodainely he fell sicke. He was taken with an ague and a squinsey both together. And the more usuall that was, the less dangerous was this accompted, but the event shewes the contrarie. For the squinsey beeing both by himselfe and his friends not greatly regarded, within foure daies tooke away his life. These were many and diverse tribulations. Besides a thousand more, which I cannot now stand to repeate. Yet he carried himself so in life and death, as these waters seemed not once to come neere him.

He was professour of the Hebrewe tongue in this Universitie thirtie yeares. (As his father in law, Dr. Larkin, had beene professour of Phisick five or sixe and thirty yeares.) Which tongue, howsoever some account of it, yet ought to bee preferred before all the rest. For it is the antienst, the shortest, the plainest of all. A great part of wisedome, as Plato sheweth, is in the knowledge of true etymologies. These in other tongues are uncertaine, in this taking out of the naturall qualities of every thing that is named. In so much as when any man hath found the Hebrewe Etymologie, then he neede seeke no further. Besides, all the Scripture written before the birth of Christ, except a few Chapters of Daniel and Ezra, were written in Hebrewe. And the Rabbins themselves, though they have no small number of fables and lies in them, yet diverse things they have notwithstanding fit for the opening of the Old Testament. Therefore though a man cannot reade the Rabbins, yet unlesse he can understand handsomely well the Hebrewe text, he is compted but a maimed, or as it were, but half a Divine, especially in this learned age.

Lastly, diverse learned men are of opinion, to whome I very willingly assent, that the holy tongue which was spoken in Paradise, shall be eternally used in the heavenly Paradise, where the saints shall ever extoll and praise God. But this worthy professour deceased, got him great credit, as well by the continuance, as by the holinesse of his profession. For he was not a professor for one or two yeares, as others are, but full thirtie yeares together. Nathan Cytræus writeth, that in Prage, an universitie of Bohemia, where John Hus, and Hierome of Prage professed, that they have continued professours for the space of twenty yeares together, are created Earles and Dukes both together, and therefore their style is to be called *Illustres*, whereas they which are singly and simply but onely either Earles or Dukes are called *Specta-*

biles. Neither maketh it any matter that they have no revenues, to maintaine Earldomes or Dukedomes. For they have the title notwithstanding even as Suffragans have of Bishops. Our good brother having no such profit or dignitie propounded unto him, but contenting himselfe with his stipend, spent half his life in this place. For he was upon threescore yeares old when he died. He wrote a book of Annotations upon the first five small Prophets, dedicated to that great patron of learning and learned men, Sir Francis Walsingham. Wherein divers speeches and phrases of the Prophets are compared with the like in Poets and Oratours, both Greek and Latin, and many notes, neither unprofitable to be read are set out of the Rabbins. But in mine opinion, he took greatest pains in his Chronologie, which he dedicated to Doctor John Whitgift, the reverend late Arch Bishop of Canterbury. This booke indeede is full of hidden learning, and sheweth infinite reading in stories. I asked him within this little while, whether he had written no more bookes. He tould me he had, but printed no more, because he had no time to peruse and perfect them, for other businesse. Now by businesse he meant, I weene, especially his studie and care to performe well his taske in the translation. Wherein how excellently he was imployed, all they can witnes who were ioyned with him in that labour. For though they be the verie flower of the Universitie for knowledge of the tongues, yet they will not be ashamed to confesse, that no one man of their companie, if not by other respects, yet at least wise for long experience amd exercise in this kind, was to be compared with him. For indeed he was so desirous that this busines, begunne by the commandment of our most gratious Souveraigne King James, should be brought to a happie ende, that oftentimes in many mens hearings, he protested he had rather die, than be any way negligent herein, which as some thinke by all likelihood came to pass.

To wit, that too earnest studie and paines about the translation, hastened his death and brought it on sooner. Now as he lived, so in his profession, in his writings, in his translating, as though all the floods of many waters had never come neere him: even so also he died. During the short time of his sicknesse, he carried himself as alwaies before, humbly, mildly, quietly, constantly. One of his loving friends standing by his bed and saying; Mr. Lively, I pray God you may have patience, and hope, and especially faith unto the end. He lifting up his hands said, heartily and cheerefully, Amen. Little he used to speake, and more he could not say, for the paine and impediment of his squinsey. Which although it made a speedy end of him, as the apoplexie did of the good emperour Valentinian, yet how could any death be sodaine to him, whose whole life was but a meditation of death, and whom the Lord, whensoever he came, might finde doing his dutie? Wherefore no reason we should lament his departure out of this world; he lived blessedly, he died blessedly in the Lord. Rather, your reverend and learned universitie men, lament for this that you have lost so famous a professour, and so worthie a writer. Lament you translatours, beeinge now deprived of him, who no lesse by his own merit and desert, then by the priviledge of his place, was to order and oversee all your travailes. Lament you poor orphans, eleven poor children of you, which he left behind him, as Christ ascending left eleven disciples, bereaved of your kind and deare father, destitute of necessaries for your maintenance, to seeke of all help and meanes, but onely (as poor folkes use to speak) such as God and good friends shall provide. Lament, lament all of you, of the Towne as well as of the Universitie, because our school hath lost such a singular ornament of this age, because our churches have lost such a faithfull and syncere servant of Christ. Questionles, as it should seem, by the taking away of this man, Almightie

God is greatly angry with us for all our sinnes. Christ Jesus our Master, as though he meant no more to care for us, seemeth to lie fast asleep in the ship, while we most miserably in the flood of many waters are turmoiled and tossed. Wherefore let us in time cry aloud and awake him with our praiers. Or rather indeede he is not asleepe but awake already; we have waked him, not with our prayers, but with our sinnes; our sinnes have cried up to heaven; And the Lord beeinge awaked as a gyant comes forth against us, and as a mightie man refreshed with wine. For not only those are waters which are in the channell or in the sea, but as waters are here understood, even those fires are waters, those fires I say, which very lately awaked us at midnight and affrighted us at noone day; which raged on the south side, and anon after on the north side of the town. It was but a few men's losse, but it was all men's warning. And what? shall we make nothinge of this, that one kind of disease devoureth up the Townsmen, another the Schollars? This is now the tenth course of Schollars which within this month hath been brought forth to buriall, not one of them dying of the plague, whereas heretofore if one or two Schollers have died in a whole yeare out of all colledges, it hath been accompted a great matter. This and such like grievous iudgments, beloved, doe plainly declare that the Lord beeinge awaked with the cry of our sinnes, is grievously displeased and offended at us. Wherefore let us yet, now at the length, in the name of God rouse up ourselves and awake out of our deadly sinnes. Let this that our holy brother did so sodainely in a manner fall asleepe, be a loud O yes, as it were, to awake us all. Let every one of us amend one, iudge one, accuse one, condemne one, that we be not all condemned of the Lord. Let every one of us, I beseech you, crie up to heaven for mercie, and say with David, 'I have sinned and done wickedly;' or with Jonas, 'Take me, for I know that for my sake

this great tempest is upon you.' Then our most mercifull Father shall blesse us all, as he hath done this holy saint, both in our life and in our death, by the pardoning our offences, and covering all our sinnes with the bowells and blood of Christ. And though in this world we be ever subiect to a flood of many waters, yet he shall drawe us still out of many waters, as hee did Moses. Surely in the flood of many waters, no more then they did to Jonas, they shall not come neare us. Neither onely shall we be safe in the flood of death, but also in the flood of the day of iudgement. For that also is a flood, and a terrible fearfull one too. To wit, not of water, but of fire. As it was in the dayes of Noah, so shall it be at the comming of the sonne of man. In the first flood they which had not an arke, ranne up to the tops of houses, to the toppes of trees, to the toppes of mountains; because they desired to hold up their heads above the still rising raginge waters. In the second, they which are not found of Christ shall say to the mountaines, Fall upon us; and to the caves, Cover us and hide us from the wrathe of the Lambe. Then they shall be glad to creepe into everie hole and corner, that they may avoid the burninge of fire. But we that confesse our sinnes, and forsake the same, shall lift our heads to no other mountain, but to Christ from whom commeth our salvation; wee shall desire to bee covered with no other rocks, but onely with that out of which came the blood and water of life. For never did Noah's flood so cleane wash away all wicked men from the face of the earth, as the blood of Christ shall purge us from all our sinnes and present us blamelesse before the face of our Father, onely if wee bee faithfull unto death; for then the next thing is felicitie and the crowne of life. Which God for his mercie sake graunt us all, that as we make no doubt but this our holy brother now triumpheth with Christ, so all and every one of us, after wee have waded through this world as a flood of many waters,

may inherit that kingdome of glorie which our lovinge Lord Jesus hath purchased for us with his deare blood; to whome with the Father, and the Holy Ghost, be all honour and glorie, nowe and for evermore. Amen.

Such were the expositions to which our progenitors listened, and such the oratory which two centuries ago emanated from the pulpit. Upon a comparison of these productions with those of modern divines, we shall not fail to be struck with the deficiency in the former of that symmetry and elegance, for which the latter are generally so conspicuous; but upon attentive consideration of the manner in which these texts are handled, it may be questioned whether the discourses of the present age surpass them in the solidity and perspicuity of their arguments. At least this may be fairly applied to the generality of modern discourses, which are produced under circumstances similar to those which occupy the early pages of this volume. With all the advantages of increased refinement, and the resource of a vocabulary nearly doubling in extent what it then was, we cannot bring forward more palpable arguments,

though we may clothe the simple facts in all the luxuriance of modern euphuism; and indeed, the greater the simplicity of our exposition, the more powerful is its appeal to the mind, and the more universal its effect. The plain gospel requires but little adventitious aid to render its doctrines more palpable; a concentration of its arguments, a comment upon its sublimities, an exposition of its advantages, and an earnest exhortation to its practical application, are the principal points that must be attended to by the preacher; and to effect this, he must have a thorough and minute acquaintance with the Holy Scriptures, a mind unfettered by the trammels of sophistry and wavering faith, and he must give expression to his arguments in a manner at once forcible and clear; "for a divine has nothing to say to the wisest congregation of any parish in this kingdom, which he may not express in manner to be understood by the meanest of them all." *

But leaving for the present, the matter which is expected to proceed from "the chair of truth," let us consider the manner in which it may be conveyed.

There are two kinds of Pulpit Oratory; the one appealing to the understanding; the other exciting the feelings; and it is probable, in a

* Dean Swift.

large mixed congregation, the preacher who confines himself to the one, may disappoint or dissatisfy those of his hearers whose turn of thought requires and expects the other. In the present age, when every subject would be brought in subservience to reason, and the thirst after knowledge is not satisfied unless it drains to the bottom, many persons are too apt to require of the preacher a theological treatise, a chain of incontrovertible argument in support of a certain system of divinity, rather than a plain exposition of acknowledged facts and the practical deduction to be derived from them. Whilst, on the other hand, many of the humbler classes, who have not made a proportionate progress in the scale of intellect, retire from the sermon, mystified by the flood of abstruse eloquence which proceeded from their spiritual pastor, uninstructed by his arguments, and wearied or disgusted with his prolixity. It is evident that with these latter, the oratory which appeals to the feelings is the most popular, and of this we have every day experience in the zest with which itinerant preachers are sought after and listened to. Their's is the eloquence which appals and soothes, and rude, extravagant, and frequently gross as it is, it produces an impression more vivid, more instant in effect, than the far more rational discourses of

seven-tenths of the preachers of the Established Church.

It will then readily be admitted, that the divine of the present day, who has at heart the pre-eminence and respectability of the Church of England, who keeps constantly in view the important nature of his calling, and the great end of all religion, has no easy or trifling task to perform. He has a mean to observe, a course to pursue, which cannot be indifferently or carelessly entered upon. He has to meet the advanced state of thought and intellect, which characterize the higher classes, on the one hand, and he has to conciliate and blend with it the understanding of his humbler fellow Christians. There are passions and prejudices to conciliate, superstitions to surmount, caprices to soothe, capacities to instruct, and facts to urge. Requesting the reader's kind patience, I will dilate upon this subject, and in venturing to obtrude my opinions, I do so with the utmost deference to maturer judgments, wishing it to be perfectly understood that my sole object is to draw from much abler pens, attention to a subject of such paramount importance as the well-being of the Church of England.

It has often been a matter of question, which presents the most effectual results; the oratory that appeals to the understanding, or to

the passions; both have their advocates, and both have been successful.* The two great orators of Greece and Rome were eminent in these respective styles; Demosthenes, by the argumentative power of his reasoning, struck conviction to his hearers, and Cicero, by an appeal to their sympathies, touched the chord that found a responding vibration in every bosom; but if we properly reflect upon our own prejudices and feelings, we shall find that which fortuitously corresponds with them in tone or principle, to awaken most acutely and engross our attention. For this reason, the simple and pathetic appeal of the untutored Indian bears with it greater conviction to the minds of his countrymen, than the most argumentative address of a member of civilized life. It is absurd to suppose that, because we breathe the atmosphere of a colder climate, and are generally phlegmatic, that our best sympathies are not so

* One of the most remarkable and familiar instances of the powerful effects produced by Pulpit Oratory addressed to the feelings, may be found in the origin of the Crusades. Had not Peter the Hermit, St. Bernard, and Gregory VIII, roused the Christian world to arms by the force of their eloquence, it is more than probable History would never have had to record the narrative of those chivalrous enterprises. Even long after the termination of the first crusade, when the various states of Europe, occupied by their respective interests at home, were indifferent to the call for assistance from their suffering brethren in Palestine, it was but for Bernard again to preach in the manner of his predecessor, and Europe was again filled with an holy enthusiasm.

easily excitable, and the opinion of Swift upon this subject is puerile in the extreme;* human nature has many ties in common, and one of the most prominent, is, that every man has *in se* a feeling which, however dormant for a while, is capable of being called into action by the misfortunes, the grievances, or the passions of others. An address in which the emotions of the hearer may go step by step with the speaker, will finally produce the deepest and most lasting impression. But, again, in the case of Pulpit Oratory, this is not exclusively applicable; the subjects there discussed are of too solemn, too serious an import, to be employed in the excitation of men's hasty and intemperate passions; and it is upon this rock that the fanatics and self-elected expounders of God's word, invariably split; for, carried away by their enthusiasm, or their ignorance, they thunder invective against their fellow men, include all classes in their indiscriminate censure, and totally regardless of one of the fairest attributes of Christianity —Charity,—they practically frustrate the sublime design of the Master whose cause they pretend to support, by omitting to blend "Glory to God in the highest, with on earth peace,

* Sir Walter Scott says that "the Dean in his own practice, rarely or never attempted to get the feelings of his audience on the side of the preacher."

good-will towards men." The combined effects of their extravagance and intemperate bigotry in the time of the Commonwealth, are too well known to require detail here; the triumph of presumption and ignorance was then complete; it is most devoutly to be hoped, that a period fraught with such misery to the "pure and meek in spirit," so debasing to the cause of Christianity, may never occur again within the annals of time.

It will appear, then, that a judicious employment of these two resources is necessary to constitute an effective style of Pulpit Oratory. Whilst the preacher engages the attention of his more enlightened hearers, by awakening a novel interest in the text which he is discussing, it is also possible for him so to express himself, as "to make the most ignorant man comprehend his duty, and to convince him by arguments drawn to the level of his understanding, that he ought to perform it." I speak only with reference to the country clergyman, the village pastor; for in populous towns and cities, though the same argument holds good, the application of it must be guided by circumstances; thus, in preaching before the court or judicial authorities, it becomes necessary to rouse the understanding by argumentative discussion; but in a village, where to one enlightened there

may be ten uninstructed minds, a different mode should be adopted and a different plan pursued to bring about the same results. I have already remarked what important weight an appeal to the feelings carries with it, and how conspicuous this is in the efforts of the itinerants; it is almost needless to add that their discourses are extemporaneous. Upon the subject of extempore preaching there is such division amongst members of the Established Church, that I could not presume to offer an opinion, but shall quote largely from Dr. Swift, whose view of the subject is at least deserving of the highest attention. I quote from his admirable "*Letter to a Young Clergyman lately entered into Holy Orders:*"—he says, "I cannot get over the prejudice of taking some little offence at the clergy for perpetually reading their sermons. And I cannot but think, that whatever is read differs as much from what is repeated without book, as a copy does from an original. At the same time I am highly sensible, what an extreme difficulty it would be upon you to alter this method; and in such a case your sermons would be much less valuable than they are, for want of time to improve and correct them." The witty dean, after some pleasantries upon the uncouth appearance and insipid effect of some clergymen who read their sermons from a

manuscript so small and closely written, that they are compelled to hold their heads down within an inch of the cushion, ever and anon "popping up and down from their paper to the audience, like an idle school-boy on a repetition day," proceeds thus; "Let me entreat you, therefore, to transcribe your sermons in as large and plain a manner as you can; and either make no interlineations, or change the whole leaf; for we, your hearers, would rather you should be less correct, than perpetually stammering, which I take to be one of the worst solecisms in rhetoric. And, lastly, read your sermon once or twice a day, for a few days before you preach it." The advantages of this plan will be obvious to all who are desirous of producing the effect of an extempore discourse, yet who have not the talent, or are deterred from the attempt by nervous apprehension. This psuedo-extempore mode of delivery (if I may so call it) will be found not only agreeable to the hearer, but after a few trials will become far preferable to the preacher; by impressing the thread of his discourse upon his memory he is enabled to give it with greater point, and his imagination warms with his subject into an earnestness that appeals directly to the feelings of his audience. Such, most probably, was the manner in which these old sermons were

preached, for had they been simply read, the effect of them upon their hearers must have been extremely tame, if their meaning was understood at all; but by dwelling upon certain passages, and reciting with that energy which off-hand delivery generally imparts, they became interesting and intelligible to all. It appears to have been usual for the old divines of the Church of England to preach from written sermons, or from copious notes, in contradistinction to the Puritans, who invariably, as at the present day, trusted to the presumed inspiration of the moment, for the birth and conduct of their extempore harangues.

Thus much for the manner, and if there be any difficulty in deciding upon this point, the difficulty is increased in a ten-fold degree when we attempt to determine the matter. At first sight this does not appear to be a difficulty at all; the obvious reply to all queries as to what *matter* do you preach? appears to be, — the Gospel of Christ; but then a question arises, how do you understand the Gospel of Christ? and, in what application do you preach it?— This is the difficulty; and it is to be feared in this age of schismatics, when, unhappily, livid infidelity stalks abroad seeking for her prey, and finding far too many easy victims, that an answer, satisfactory to all, cannot be given. Some

affirm that we do not preach the gospel; others that we are too evangelical; some alledge that we reject the doctrine of election and predestination; others that we are not of the apostolic church of Christ; and the infidel sneers at the whole by calling upon us to prove first the authenticity of our common standard, by the deductions of common sense. Amidst these conflicting opinions, it would be vain, as it is impossible to lay down any determined form of matter for the exercise of the preacher's talent. It is very easy to say we have one great subject in common; we all preach "Christ and him crucified;" but do you, Pope Gregory, do you Luther, do you Calvin, do you Wesley, do you George Fox, do you Emanuel Swedenborg, do you Anabaptists, Moravians, Unitarians, Baxterians, *cum plurimis aliis*, do you all, I say, agree in your opinions of the form of service likely to be most acceptable to Him to whose unspeakable favour you so laudably aspire?—do you all agree in the mode by which frail mortals may humbly hope to participate that favour?—does not each of you believe himself to be in the right path, and that path the only one obviously expressed in the Sacred Scriptures? and will you admit the possibility of your being in error?—if so, where does it rest? Are you all agreed? —— Then no one can attempt to

fetter your opinions or prescribe a limit to your speculations, *provided always* they are referable to Scripture, and that they have for their object the glorifying of our Redeemer, and the advancement of his church.

Under this difficulty, confessedly inseparable from that great privilege of Protestants, the right of exercising private judgment, I shall confine myself to that which appertains to the Church of England, and I shall principally avail myself of the opinion of Dr. Swift, whose powerful reasoning will not at least be questioned. He, therefore, in his advice to young clergymen, recommends them to adhere to the letter of the gospel, and to explain and illustrate its sublime morality by every rational adventitious aid in his power, though he disapproves of too copious and *indiscriminate* quotations from the old church fathers, and even from the Scriptures themselves. He says, "I do not altogether disapprove the manner of interweaving texts of Scripture through the style of your sermon, wherein, however, I have sometimes observed great instances of indiscretion and impropriety, against which I therefore venture to give you a caution. As to quotations from ancient fathers, I think they are best brought in to confirm some opinion controverted by those who differ from us; in other cases we give you full power

to adopt the sentence for your own, rather than tell us, 'as St. Austin excellently observes,' &c.

"I have lived to see Greek and Latin almost entirely driven out of the pulpit, for which I am heartily glad. The frequent use of the latter was certainly a remnant of popery, which never admitted Scripture in the vulgar language; and I wonder that practice was never accordingly objected to us by the fanatics."

Thus it appears that the practice of quoting in the Latin and Greek languages became unpopular, and was discontinued at the early part of the eighteenth century; but might not the quotations have been so made in order to afford the hearers, who were competent to the task, an opportunity of comparing the citations with the vulgate, in order to judge of the accuracy of the translation? The Dean then proceeds to expatiate upon the judgment and discretion with which all references to other writers should be made, and he concludes with this sarcastic remark; "Some gentlemen, abounding in their university erudition, are apt to fill their sermons with philosophical terms, and notions of the metaphysical or abstracted kind; which generally have one advantage, to be equally understood by the wise, the vulgar, and the preacher himself." The next point upon which he touches

is one of very great importance, and deserves the earnest attention of all who, excited by their enthusiasm, may be induced to contend with the specious sophistry of an avowed infidel, not being fully and adequately prepared for the discussion. To the clergy, in particular, his remarks are invaluable; he shows with what extreme caution the most experienced should venture upon the subject, however prompted thereto by the best intentions, or however goaded by the sarcasms and taunts of an adversary. He says, "I do not find you are any where directed in the canons or articles, to attempt explaining the mysteries of the Christian religion. And indeed, since Providence intended there should be mysteries, I do not see how it can be agreeable to piety, orthodoxy, or good sense, to go about such a work. For, to me, there seems to be a manifest dilemma in the case; if you explain them, they are mysteries no longer; if you fail, you have laboured to no purpose. What I should think most reasonable and safe for you to do upon this occasion, is, upon solemn days, to deliver the doctrine as the church holds it; and confirm it by Scripture. ..... And here I am at a loss what to say upon the frequent custom of preaching against atheism, deism, freethinking, and the like, as young divines are particularly fond of doing,

especially when they exercise their talent in churches frequented by persons of quality; which, as it is but an ill compliment to the audience, so I am under some doubt whether it answers the end. Because, persons under those imputations are no great frequenters of churches, and so the congregation is but little edified, for the sake of three or four fools who are past grace; neither do I think it any part of prudence to perplex the minds of well-disposed people with doubts, which probably would never have otherwise come into their heads. But I am of opinion, and dare be positive in it, that not one in a hundred of those who pretend to be freethinkers, are really so in their hearts. For there is one observation, which I never knew to fail, and I desire you will examine it in the course of your life, that no gentleman of a liberal education, and regular in his morals, did ever profess himself a freethinker; where then are these kind of people to be found? Among the worst part of the soldiery, made up of pages, younger brothers of obscure families, and others of desperate fortunes; or else among idle town fops, and now and then a drunken squire of the country. Therefore nothing can be plainer, than that ignorance and vice are two ingredients absolutely necessary in the composition of those you generally call free-

thinkers, who, in propriety of speech, are no thinkers at all. ..... These, in my judgment, are not to be reformed by arguments offered to prove the truth of the Christian religion, because reasoning will never make a man correct an ill opinion, which by reasoning he never acquired; for, in the course of things men always grow vicious, before they become unbelievers; but if you would once convince the town or country profligate by topics drawn from the view of their own quiet, reputation, health, and advantage, their infidelity would soon drop off; this, I confess, is no easy task, because it is, almost in a literal sense, to fight with beasts."

It is foreign to the intention of these pages to consider the political relations of the clergy; nor would I presume to dilate upon their domestic and social lives. The Sir Hughs * of the times of Elizabeth and James, are probably obsolete in more respects than appertain to the peculiarity of their prenomen. There can however be little doubt but that the closer the connection between simplicity of doctrine and simplicity of manners, the greater the efficacy of the admonitions that are delivered from the

* The custom of addressing the clergy by the prefix "Sir," originated in the form of address used in the universities upon members graduating; the Latin word *Domine* is applied to them, whence the Scotch "Dominie" and the English "Sir."

chair of truth. The march of luxury is directly opposed to the spirit of the march of mind, and as they unhappily generally advance in an analogous ratio, the enervating effects of the one too often disturb or annihilate the anticipated good results of the other; and this is applicable to all societies where experience tells us that the respectability of a community is too apt to be called in question by the gross indulgence or faults of an individual.

To conclude. It will be obvious that in these pages I have endeavoured to advocate the excellency of that oratory for which the pulpit of the Church of England has for centuries been so pre-eminent;—a church which for the liberality of her principles, the clearness and simplicity of her doctrines, and the sublimity of her Liturgy * *taken as a whole*, stands without an equal. If, as we have seen in her earlier days, intolerance crept into her counsels, it resulted from the spirit of the times, and was not an article in her tenets;—no—bigotry is driven

* I would particularly specify the Sacramental, Burial, and Marriage Services, as models of unequalled pathos and devotion. May I not be deemed presumptuous in expressing an opinion, (in which I am well aware I am not singular), that a judicious revision of the Morning and Evening Services as they at present stand in the ritual, would be materially beneficial; the frequent recurrence of particular prayers has been principally objected to.

from her halls, and led by the hand of never-failing Charity, she awaits in meekness the appointed time of her Lord.

Should the preceding remarks meet the eye of any one who may differ in principle from the establishment, and should he deem I have any where spoken disparagingly of any class or classes of seceders from it, I most humbly and earnestly entreat his and their Christian forgiveness, with the assurance that such a spirit, if it even appears to exist, was far from my intention, else am I a most unworthy member of that establishment whose excellencies I have so inadequately endeavoured to illustrate. But although I am totally unaware of such a cause existing, the partial pen of enthusiasm may possibly have been betrayed into expressions which the watchful eye of opposing sentiment may interpret into hostile feeling on my part; I would therefore thus distinctly disclaim any intentional acrimony towards dissenters in general, or the utterance of any sentence which is not protected by due respect to the peculiar feelings of every class of them.

My admiration of the pure principles of the Church of England has been the result of long, careful, and *unbiassed* investigation, and in the fulfilment of my duties as one of its ministers,

I would humbly strive to make in some degree a practical application of the excellencies it undoubtedly inculcates; for its prosperity, and for the general spread of its mild, comprehensive tenets, I fervently pray, and I apply to it the honest and emphatic wish,—ESTO PERPETUA.

THE END.

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